



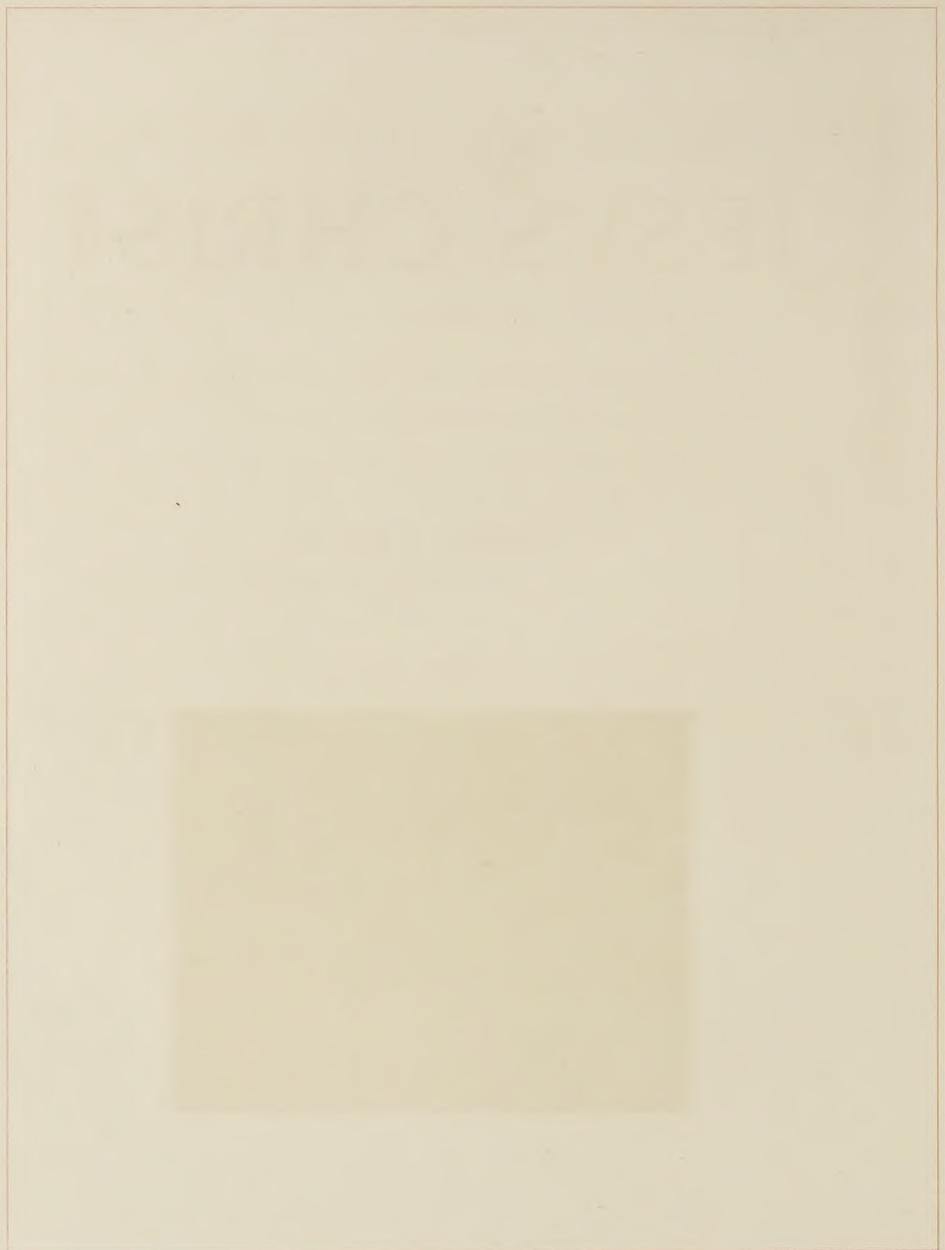
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THE LIFE  
OF  
OUR LORD JESUS CHRIST



VOL. II



THE LIFE  
OF OUR SAVIOUR  
**JESVS CHRIST**

THREE HUNDRED AND SIXTY-FIVE COMPOSITIONS  
FROM THE FOUR GOSPELS  
WITH NOTES AND EXPLANATORY DRAWINGS

BY

**J. JAMES TISSOT**

NOTES TRANSLATED BY M<sup>RS</sup> ARTHUR BELL (N. D'ANVERS)

VOL. II

O vos omnes qui transitis per viam, attendite et videte si est dolor sicut dolor meus.



O all ye that pass by behold and see if there be any sorrow like unto my sorrow.

LONDON  
SAMPSON LOW, MARSTON & C<sup>°</sup>  
LIMITED

PARIS  
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M DCCC XCVIII



# HOLY WEEK



*Capital from the Al Aqsa Mosque*

*All illustrations entered according to act of Congress in the years 1895 and 1896 by J. J. Tissot,  
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# HOLY WEEK

## PREFACE



We have now reached an especially anxious period of the life of Jesus. It is not yet that of the grand dramas of the Passion, but it is their Prelude and they are ushered in by an inquietude baffling description, such as is felt in the oppressive stillness heralding some grand convulsion of nature.

A vague murmur gradually begins to make itself heard increasing as it gathers about the person of the Master. The very triumph of *Palm Sunday* with which *Holy Week* opens is not free from terror, for from the feverish sickleness of the crowd one cannot but feel that their enthusiasm has no real foundation and moreover one foresees how this hour of triumph will weigh against Him in the balance with the enemies of the Lord, for it will be looked upon by them as a defiance.

When we recalled certain hours of the *Holy Childhood* they presented, in spite of an occasional prophetic gloom, a series of quietly attractive scenes taking place in well beloved congenial surroundings and combining all the poetry of ancient legend whilst retaining the stamp of truth.

Then again when we passed on to the *Ministry*, the subjects treated were set in a framework of Jewish life in which Jesus moved as a reformer and which I felt bound to describe with considerable fulness. The active life led by Jesus gave me moreover an opportunity for traversing the whole of the deeply interesting and picturesque country which was the scene of His public career and the characteristics of which are so well reflected in all their ideal simplicity in His discourses, interspersed as they are with parables and life-like metaphors.

Now, however, when the hour of the last scene is approaching, it is about the Temple, the centre of a confused and menacing agitation, that the events of the Saviour's life are to group themselves.

In fact to consummate His mission, Jesus had to approach the unique focus whence radiates, for the people of Israel, the whole of their religious life. There were to be struck the last grand blows; there was to be prepared the supreme catastrophe. A divine reformer, Jesus came to attack that jealous aristocracy which arrogated to its own profit a monopoly of all doctrinal influence. He would apparently be beaten in the conflict, but this defeat of a day would be the starting point of a final victory and the glory shed on His last hours by His presence in Jerusalem would mightily aid in the diffusion of the truth.

Jerusalem and the Temple were therefore what I had to represent in addition to the data peculiar to each separate scene. I have done my best, carefully rendering in several pictures the general aspect and internal organization of that citadel of the very spirit of Judaism with all its devotion to formalism and to the letter of the law.

I have moreover endeavoured to bring out the characteristic modification which the facts recorded appear to indicate as having taken place in the state of mind of Jesus Himself.

No doubt that which He now willed, He had always willed, but He had not always manifested His will in the same manner. When He for the first time lends Himself to a popular demonstration, when he opens communications with the Gentiles, when, acting on His own authority alone, He cast out of the Temple those that bought and sold; when He openly predicted the destruction of the sacred edifice without which Jewish worship could no longer be carried on, when lastly He publicly attacked the sacerdotal caste, pitilessly scourging the hypocritical scribes and Pharisees and calling them a generation of vipers, does not His conduct seem to be instinct with an unusual audacity, which would appear to aim at precipitating events?

In His external appearance also a certain change has passed over Jesus. His personality now manifests itself under a different aspect, and I have endeavoured to bring this out in my work, by accentuating the sombre and mysterious purpose conveyed by His acts in the last period of His life.

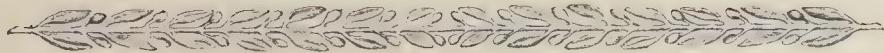
I have endeavoured to show the toils gradually closing in around Him; the tragic fate approaching more and more nearly and becoming inevitable in such a manner that the action of Judas, with which this portion of my work closes and which connects it with the series of scenes to follow should seem to the spectator to take place exactly at the right point for the *dénouement* of a situation which had become impossible, so that the approaching *Passion* had long been shadowed forth and explained beforehand.

By this means I have hoped to remain faithful to historic truth and to give a legitimate interpretation to the accounts of the Evangelists, which as is well known, has been my chief aim throughout this work.



*Capital from the El-Aksa Mosque.*

2-3. T.



THE FOUR FIRST DAYS

of

# HOLY WEEK



PALM SUNDAY



## The Foal of Bethphage

Saint Matthew — Chap. 21



¶ cum appropinquassent  
Jerosolymis, et venissent  
Bethphage ad montem  
Oliveti, tunc Jesus misit  
duos discipulos,

2. Dicens eis: Ite in castellum quod  
contra vos est, et statim invenietis  
asinam alligatam, et pullum cum ea. Solvi-  
tate et adducite mihi.

3. Et si quis vobis aliquid dixerit,  
dicite quia Dominus his opus habet; et  
confestim dimittet eos.

4. Hoc autem totum factum est ut  
adimpleretur quod dictum est per pro-  
phetam dicentem :

5. Dicite filiae Sion : Ecce rex tuus  
venit tibi mansuetus, sedens super



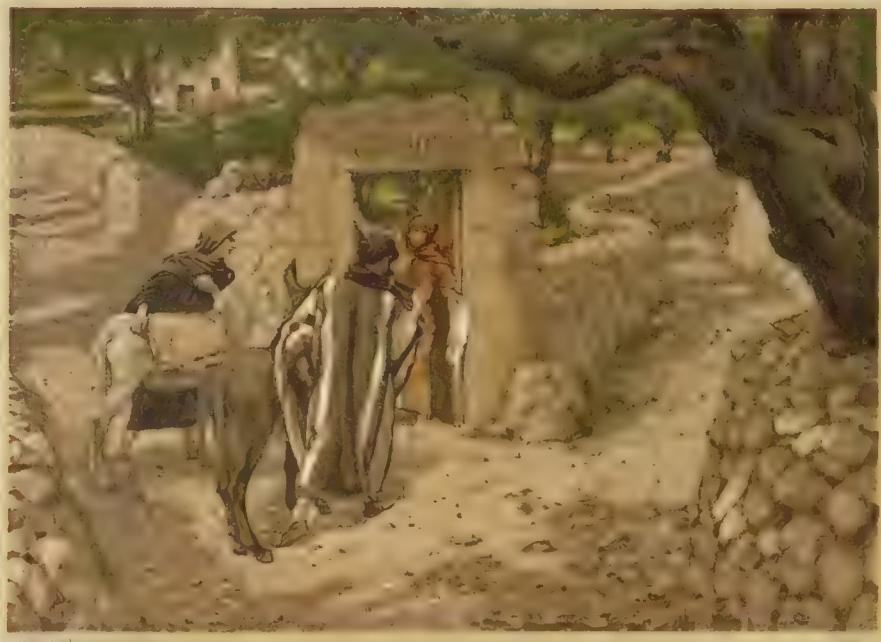
ND when they drew nigh  
unto Jerusalem, and were  
come to Bethphage, unto  
the mount of Olives, then  
sent Jesus two disciples,

2. Saying unto them, Go into the  
village over against you, and straightway  
ye shall find an ass tied, and a colt with  
her: loose *them*, and bring *them* unto me.

3. And if any *man* say ought unto you,  
ye shall say, The Lord hath need of them;  
and straightway he will send them.

4. All this was done, that it might  
be fulfilled which was spoken by the  
prophet, saying,

5. Tell ye the daughter of Sion, Behold,  
thy King cometh unto thee, meek, and



asinam et pullum filium subjugalis.

SANCT. MARC. — C. II

4. Et abeuntes, invenerunt pullum ligatum ante januam foris in bivio; et solvunt eum.

5. Et quidam de illic stantibus dicebant illis: Quid facitis solventes pulum?

6. Qui dixerunt eis sicut præceperat illis Jesus; et dimiserunt eis.

7. Et duxerunt pullum ad Jesum; et imponunt illi vestimenta sua, et sedit super eum.

sitting upon an ass, and a colt the foal of an ass.

SAINT MARK. — CH. II

4. And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5. And certain of them that stood there said unto them, What do ye, loosing the colt?

6. And they said unto them even as Jesus had commanded: and they let them go.

7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

SANCT. LUC. — CH. 19

29. Et factum est, cum appropin-  
quasset ad  
Bethphage et  
Bethaniam, ad  
montem qui  
vocatur Oli-  
veti, misit du-  
os discipulos  
suos,

30. Dicens:  
Ite in castel-  
lum quod con-  
tra est; in quo  
introeuntes,  
invenietis pul-  
lum asinæ al-  
ligatum, cui  
nemoumquam  
hominum se-  
dit. Solvite il-  
lum, et addu-  
cite.

31. Et si quis  
vos interroga-  
verit: Quare  
solvit? sic di-  
cetis ei: Quia  
Dominus ope-  
ram ejus desi-  
derat.

32. Abierunt autem qui missi erant;  
et invenerunt, sicut dixit illis, stantem  
pullum.

33. Solventibus autem illis pullum,  
dixerunt domini ejus ad illos: Quid  
solvit pullum?

SAINT LUKE. — CHAP. 19

29. And it came to  
pass, when he  
was come nigh  
to Bethphage  
and Bethany, at  
the mount call-  
ed the mount  
of Olives, he  
sent two of his  
disciples,

30. Saying,  
Go ye into the  
village over  
against *you*; in  
the which at  
your entering  
ye shall find  
a colt tied,  
whereon yet  
never man sat:  
loose him, and  
bring *him*  
*hither*.

31. And if  
any man ask  
you, Why do  
ye loose *him*?  
thus shall ye  
say unto him,  
Because the  
Lord hath  
need of him.

32. And they that were sent went  
their way, and found even as he had  
said unto them.

33. And as they were loosing the  
colt, the owners thereof said unto them,  
Why loose ye the colt?



34. At illi dixerunt : Quia Dominus eum necessarium habet.

35. Et duxerunt illum ad Jesum ; et jactantes vestimenta sua supra pullum, imposuerunt Jesum.

To indicate Bethphage the Latin text of Saint Matthew uses the word castellum, which would imply a village with its Castle or Tower of defense. In fact the sanctuary of Bethphage, which has now been identified as marking the spot where Jesus mounted the colt, is situated at the base of a mount, the summit of which is covered with very numerous fragments of pottery, a characteristic peculiarity of sites formerly inhabited. Moreover this lofty spot above Bethany, from which can be seen the declivities sloping down to the Dead Sea, with the valley leading to Herodium and to Bethlehem, with all the districts on the south of Jerusalem, must in virtue of its remarkable position, have constituted an important strategic point. It must in fact have been a stronghold of war, hence the choice of the name of castellum to designate the village of Bethphage.

We are completely in the dark as to which disciples were chosen to go and fetch the ass and her foal to Bethphage; all manner of conjectures have been hazarded: but not one with any foundation in fact. All we know is that the Master's instructions with regard to them were very precise; He was anxious to spare his messengers all difficulty and told them what they were to answer in the very probable event of the owner of the two

34. And they said, The Lord hath need of him.

35. And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon.



The Procession of the Apostles.

animals protesting against their being taken. « Say ye that the Lord hath need of them » words which very clearly indicate the character Jesus intended to give to His triumphal entrance into Jerusalem. He is the Lord who has a right of ownership in all the possessions of man and he exercises this right with discretion.

It is noteworthy that on comparing the text of the various Evangelists, we find three of them Saint Mark, Saint Luke and Saint John speaking of a colt only, whilst Saint Matthew mentions an ass and a colt. The words of Saint Luke however in chap. 19 verse 30. put us on the track of a perfectly natural explanation. The colt had never yet been mounted and therefore there might be some fear that it would be restive, so they took its mother with it. Still Saint Matthew certainly expresses himself rather strangely in this matter, for he says : « And (they) brought the ass and the colt and put on them their clothes and they set him thereon. » On which of the two does Saint Matthew mean that the Lord was set ? On their clothes on one of the two animals or first on one and then on the other ? After what we have just said, the latter hypothesis is not tenable, but then why should the garments have been put on both ? And moreover

*what a singular mode of expression is that of Saint Matthew! Strauss thinks it a good opportunity for holding the Evangelist up to ridicule, claiming that he made Jesus Christ ride on two animals at once, wheras the difficulty is really of the slightest, admitting of three or four quite acceptable explanations.*



## The Procession on the Mount of Olives

Saint Luke — Chap. 19



r cum appropinquaret jam  
ad descensum montis  
Oliveti, cœperunt omnes  
turbae discipulorum gau-  
dentes laudare Deum voce  
magna, super omnibus  
quas viderant virtuti-  
bus,

38. Dicentes: Bene-  
dictus qui venit rex  
in nomine Domini. Pax  
in cælo, et gloria in  
excelsis!

39. Et quidam phar-  
isæorum de turbis di-  
xerunt ad illum: Magis-  
ter, increpa discipulos  
tuos.

40. Quibus ipse ait:  
Dico vobis quia si hi  
tacuerint, lapides cla-  
mabunt.



ND when he was come nigh,  
even now at the descent  
of the Mount of Olives,  
the whole multitude of  
the disciples began to  
rejoice and praise God  
with a loud voice for  
all the mighty works  
that they had seen;

38. Saying, Blessed  
be the King that cometh  
in the name of the Lord :  
peace in heaven, and  
glory in the highest.

39. And some of the  
Pharisees from among  
the multitude said unto  
him, Master, rebuke thy  
disciples.

40. And he answered  
and said unto them, I  
tell you that, if these  
should hold their peace,  
the stones would im-  
mediately cry out.



Path on the Mount of Olives.

J. J. T.

SANCT. MATTH. — C. 21

8. Plurima autem turba straverunt ves-  
timenta sua in via; alii autem cædebant  
ramos de arboribus et sternebant in via.

SAINT MATTHEW. — CH. 21

8. And a very great multitude spread  
their garments in the way ; others cut  
down branches from the trees, and straw-  
ed them in the way.

9. Turbae autem quæ præcedebant, et quæ sequebantur, clamabant, dicentes : Hosanna filio David. Benedictus qui venit in nomine Domini. Hosanna in altissimis.

9. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.



## Jesus wept

Saint Luke — Chap. 19



41. Ut appropinquavit, vi-dens civitatem, flevit su-per illam, dicens :

42. Quia si cognovisses et tu, et quidem in hac die tua, quæ ad pa-cemtibi! Nuncautem abscondita sunt ab oculis tuis.



ND when he was come near, he beheld the city, and wept over it,

42. Saying , If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes!

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee even with the ground, and thy chil-dren within thee; and they shall not leave in thee one stone upon another ; be-cause thou knewest not the time of thy visitation.

43. Quia venient dies in te, et circum-dabunt te inimici tui vallo, et circumda-bunt te, et coangu-stabunt te undique.

44. Et ad terram prosternent te et fi-los tuos qui in te sunt, et non relin-quent in te lapidem super lapidem, eo quod non cognoveris tempus visitationis tuæ.



## The Procession in the Streets of Jerusalem

Saint Matthew — Chap. 21



*I*r cum intrasset Jerosolymam, commota est universa civitas, dicens : Quis est hic?

11. Populi autem dicebant : Hic est Jesus, propheta a Nazareth Galilææ,



*T*he streets of Jerusalem are nearly all steep being built along the flanks of the four hills on which the town is situated. These hills have been worked as quarries from the very earliest times, first for the construction of the Temple and then for the walls surrounding the suburbs round about Mount Sion and Mount Moriah. For the various palaces erected between the time of David and that of Herod, which were built with great lavishness of material, these same quarries were drawn upon, so that beneath the courts of the Temple and indeed under the whole of the town of Jerusalem are vast subterranean spaces, which may be said to bear a distant resemblance to the catacombs of Paris. All these underground vaults and passages were utilized in



ND when he was come into Jerusalem, all the city was moved, saying, Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.



*t*imes of war and also during the risings so frequent at Jerusalem during the latter days.

*A*t the present day the only caves that can be identified are those known as the Tombs of the Kings, the entrance to which is near the Gate of Damascus; but that the other quarters of the town also had their subterranean grottos has been abundantly

*p*roved in the course of the excavations necessitated by all the rebuilding which has been going on.

*T*he Mishna tells us that Jewish women retired to caves beneath the Temple for the birth of their children and that the little ones born in them were brought up in these retreats until they were seven or according to other accounts even thirteen years old.



*The Procession in the streets of Jeru-*

*salem*

*J.-J.T.*

The custom had originated in memory of the captivity in Egypt during the beginning of which the women of Israel used to withdraw for their confinement to the Desert, in the hope of saving their offspring from death; but the Egyptians having noticed this, the mothers resorted to hiding their babies in subterranean refuges. In commemoration of this fact and of the wonderful way in which the children thus hidden thronged under the direct protection of God, it became usual to dedicate a certain number of the boys, brought up as described above, to the service of the Temple. They appeared at the various ceremonies, contributing, by their presence to the eclat of the services.

The soil of Jerusalem is at the present time far loftier than it was in former days and the reason is not far to seek. Ever since its early days as a stronghold of the Jebusites, that is to say for some three thousand years, materials of every description, with the necessary provisions of all manner of kinds for its inhabitants, have been pouring in whilst nothing has ever been taken out again, with the result that perfect mountains of filth and rubbish have been piled up here and there, serving as a foundation for the later buildings. These hills grew in fact to such a height, especially after the sieges and sackings to which the Holy city was subjugated, that they are now loftier than the walls and on the side known as the Jewish quarter they project beyond it and eject their surplus rubbish upon the slopes of Ophel.



Out buildings of the Armenian Convent at Jerusalem.



Capital from the El-Aksa Mosque.

J. J. T.

## The Multitude in the Temple

THE CHILDREN CRYING HOSANNA!

Saint Matthew — Chap. 21



**I**ntravit Jesus in templum Dei...

15. Videntes autem principes sacerdotum et scribæ mirabilia quæ fecit, et pueros clamantes in templo, et dicentes: Hosanna filio David, indignati sunt.

16. Et dixerunt ei: Audis quid isti dicunt? Jesus autem dixit eis: Utique. Numquam legistis: Quia ex ore infantium et lactentium perfecisti laudem?



*The Temple was entered from the right and worshippers went out again on the left. The orientation of the Temple being from west to east, the right half of it was on the south and the left on the north. It was therefore possible to go in by the door at the north-west angle and leave again by that on the north-east corner, after having gone twice round the Temple. To reach it from the town therefore Jesus must necessarily have passed over the so-called Xystus Bridge on to which opened the Royal Porch on the south of the*



ND Jesus went into the temple of God,

15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?



*Temple. This Porch or gallery which had recently been completed by Herod, consisted of five naves formed by four rows of Corinthian columns; there were one hundred and sixty of these columns and in the centre to uphold the cupola were four thicker columns which four men together were scarcely able to encircle with their arms. This part of the Temple was shady throughout the day and was therefore much resorted to by the people; the Pharisees preferred it as did the Sadducees and other sects, each of which had its doctors*





and its preachers who drew around them a crowd of adepts. It was moreover a convenient spot for watching what was going on in the Court of the Gentiles, a considerable portion of which is situated between the Royal Porch and the balustrade of the Chel or the little rampart already described, surrounding as we have explained, the buildings of the actual Temple. Here might be seen this or that celebrity, this or that fashionable doctor or teacher surrounded by his disciples, the crowd of lookers on gathering wherever the interest of the moment happened to be concentrated.

The Porch most frequented after that called by the Greeks the naos basilica was the one named after Solomon for which Jesus seemed to have a special affection. It was situated as is well known, on the east of the Temple in front of the Nicanor gate; it had two rows of columns so that there was some shade to be found in it, especially in the morning until noon. It would therefore be in these two portions of the sacred building that the crowds would gather: the children brought up and employed in the Temple would join them and the multitude would be swelled by all the strangers who came to admire the new buildings and to worship in them in accordance with the requirements of the law.

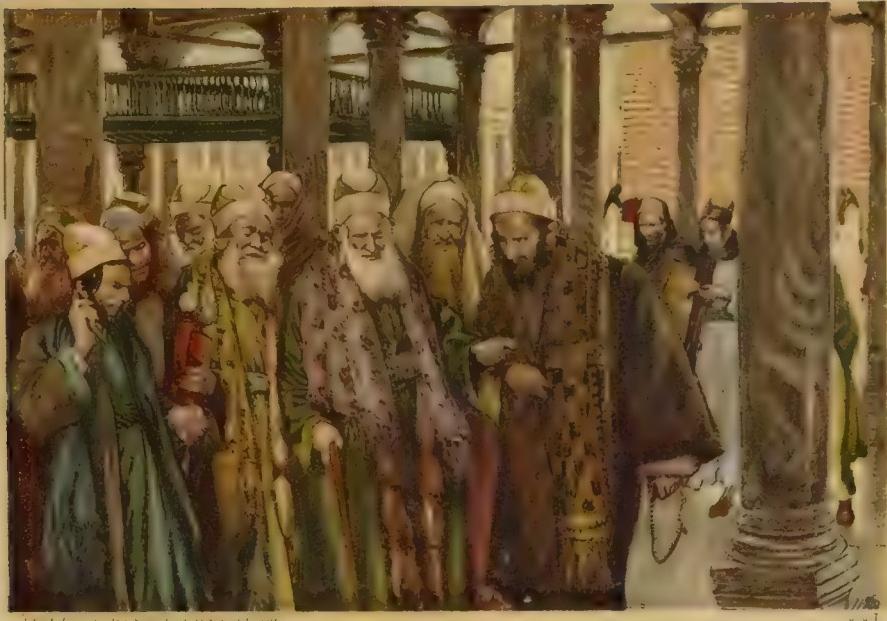


## MONDAY

## The Chief Priests take counsel together

TO DESTROY JESUS

Saint Mark — Chap. 11, v. 18



uo auditio, principes sa-  
cerdotum et scribæ quæ-  
rebant quomodo eum  
perderent; timebant enim  
eum, quoniam universa  
turba admirabatur super doctrina ejus.



nd the scribes and chief  
priests heard it, and sought  
how they might destroy  
him: for they feared him,  
because all the people was  
astonished at his doctrine.

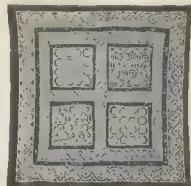


*The triumphal procession had passed by, quiet had been restored to the Royal Porch, for the crowd had gone after Jesus and none were left but a few groups of the usual frequenters*

of the colonnades, such as the doctors and their attendants of various sects, amongst whom Pharisees predominated. It was easy enough for them to convince themselves of the growing importance of the Nazarene for tidings and indeed fresh sounds of excitement reached them from the town and its environs every moment, confirming the signification of the events of which they had all just been witnesses. There was no doubt that the resurrection of Lazarus had forcibly appealed to the imagination of all, kindling the hopes of everyone, so that the official authorities were beginning to find themselves at the mercy of every caprice of the new Prophet. Now from the first He had shewn little favour to the Pharisees and they might therefore well fear that He would not hesitate to make a dead set against their influence. There was then no time to be lost; they must have done with this man. The secret meeting in the house of Caiaphas was known, its probable results were commented on and what would be the best measures to take to counteract this increase of popular favour were eagerly discussed. As for Jesus Himself, all He did on that day was to pass through the Temple, which He entered from the town and left by the Susa Gate which was later, notably in the time of the Saracens, corruptly called the Golden Gate. Then traversing the valley of Jehoshaphat He was able, by climbing obliquely the mount of Olives, to make His way to Bethany, where no doubt He lived until the following Thursday. However that may be we shall leave Him no more and the Gospel will give us details as numerous as they are precious on this last period of His life on earth. It will shew Him going to the Temple sometimes before daybreak, spending long hours there and only returning home at nightfall. It will explain to us every act of His, however apparently trivial, in every hour, nay, every minute, enable us to listen to His discourses, will invite us to receive His supreme admonitions, given in the addresses which became ever more and more frequent. In a word the Gospel will initiate us into all the mystery of those last days, which were to end with the greatest event in the history of the human race.



Members of the Tribunal



## The accursed Fig-tree

Saint Matthew — Chap. 21



ANE autem, revertens in ci-  
vitatem, esuriit.

19. Et videns fici arbo-  
rem unam securus viam,  
venit ad eam, et nihil invenit in ea nisi  
folia tantum, et ait illi: Numquam ex  
te fructus nascatur in sempiternum. Et  
arefacta est continuo ficulnea.

20. Et videntes discipuli, mirati sunt,  
dicentes: Quomodo continuo aruit?

21. Respondens  
autem Jesus, ait  
eis: Amen dico vobis,  
si habitueris fidem et non haesita-  
veritis, non so-  
lum de ficulnea  
facietis, sed et si  
monti huic dixe-  
ritis: Tolle et jacta-  
te in mare, fiet.

22. Et omnia  
quaecumque petie-  
ritis in oratione credentes, accipietis.



ow in the morning as he  
returned into the city, he  
hungered.

19. And when he saw  
a fig-tree in the way, he  
came to it, and found nothing thereon,  
but leaves only, and said unto it, Let no  
fruit grow on thee henceforward forever.  
And presently the fig-tree withered away.

20. And when the disciples saw it,  
they marvelled, saying, How soon is the  
fig-tree withered away!

21. Jesus answer-  
ed and said unto  
them, Verily I say  
unto you, If ye  
have faith, and  
doubt not, ye shall  
not only do this  
*which is done* to  
the fig-tree, but  
also if ye shall say  
unto this moun-  
tain, Be thou re-  
moved, and be thou  
cast into the sea;  
it shall be done.

22. And all  
things, whatsoever  
ye shall ask in prayer, believing, ye shall  
receive.



A Fig tree in the Valley of Hinnom



*Judaea is the land of the fig-tree and throughout the whole year its foliage beautifies the lower districts of the valleys near the springs and watercourses. On the slopes of the mountains*



The accused fig-tree

too, the fig-trees make patches of shade in the fields of wheat and barley and even on the mountain tops they occur amongst the olives, to bear witness to the ownership of man and to the wealth of cultivation throughout the entire country. Travellers recognize three varieties of the fig-tree in Judaea and these three are also referred to in the Talmud. First there are the black or white figs which are ripe in the month of June; then the summer figs which ripen in August, and it was doubtless beneath a tree of this second kind during the time of vintage that Jesus first saw Nathanael, when one look from Him changed his very soul. Lastly there are the long-shaped violet figs which remain on the trees all the winter and are not gathered till the spring. Most of these trees, if they are sheltered from the wind, retain their foliage throughout the bad season unless the winter should be unusually severe and the fig-tree of Egypt, thanks to the exceptional climate of the Delta, and the constant humidity of the soil sometimes yields seven crops in one year.



*Christ driving out them that sold in the Temple.*

## Christ driving out them that sold in the Temple

Saint Matthew — Chap. 21

**E**T intravit Jesus in templum Dei; et ejiciebat omnes vendentes et ementes in templo; et mensas nummularium et cathedras vendentium columbas evertit.

13. Et dicit eis: Scriptum est: Domus mea domus orationis vocabitur; vos autem fecistis illam speluncam latronum.

**A**ND Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13. And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

We have already said a few words on the circumstances which led to this action of Jesus, an action apparently violent, but in reality quite natural. Between Solomon's Porch and the outer wall of the Temple on the eastern side, there was a certain space set apart for the animals to be offered up in sacrifice. It was from this space, after a first selection had been made, that they were taken to the priests whose duty it was to examine them carefully according to rigidly prescribed rules, when they were led to the sheep-pool to be purified. In the space above referred to, which was a kind of long narrow passage, there were beneath the portico a number of little vaulted rooms resembling the shops in a bazaar, where congregated the buyers, money-changers and merchants. The premises however soon became too small and the traders in animals gradually encroached on the other portions of the Temple. To begin with the money-changers, going up a few steps, took their stand on the right and left of Solomon's Porch, others imitated their example and soon the entire colonnade was invaded especially at the time of the great festivals. Nor did the abuse end there, even the Court of the Gentiles was in its turn invaded and defiled by the animals bought and sold in it. Now this court was paved with large polished stones with a slope managed, as already explained, so as to receive rain water and conduct it to the cisterns. The water in the cisterns of the Temple must therefore have been contaminated by impurities, whilst the silence of the sacred precincts was broken by all the confused noises of the market. Preaching, prayer and quiet meditation were all alike impossible; the state of things was scandalous; no one could now retire to the cool shade of the Temple in the morning, for it was then that the traffic was at its height. Every one realized the abuses resulting from the deplorable invasion; but no one had the courage to take the initiative in trying to put a stop to it. Jesus alone, with the authority which radiated forth from His personality, could have hoped to bring such an attempt to a successful issue. He took off a kind of girdle, made of rope which he wore round His robes, twisted it into a sort of scourge and used it as a whip to drive out them that sold. Behind Him in procession followed His disciples who, amidst great confusion, gradually cleared out the purchasers, till the portico was restored to its original tranquillity.

There can be no doubt that everybody except the merchants themselves, who were thus unceremoniously hustled out with their goods and chattels, were very glad of this successful measure of repression; the people could not fail to appreciate the fact that the healthiness of the Temple had gained greatly in every way; whilst the cleansing of the porticoes and their restoration to tranquillity were of paramount importance to them as the spots sacred to religious worship. Moreover the purification of the waters of the cisterns, the restoration of the place set apart for the teaching of the prophets, the return of sanctity to the holy spot; in a word everything combined to make the intervention of Jesus peculiarly opportune. The High Priests alone, the exalted officials of the Jewish nation on whom had devolved the right of organizing the police of the Temple, were hurt at the initiative being thus taken out of their hands, feeling that it was of the nature of a reproach to them. This view will come out clearly presently when they will go in a body to seek Jesus and



Jewish children.

*demand of Him « by what authority doest Thou these things and who gave Thee this authority? » Furious as they already were at the ever growing influence of Jesus, they could not pardon Him for an act of authority of such signal impressiveness and in such direct opposition to what they looked upon as their own rights.*



## Jesus forbids the carrying of vessels through the Temple

Saint Mark — Chap. II, v. 16



r non sinebat ut quisquam transferret vas per templum.



ND would not suffer that any man should carry *any* vessel through the temple.

*Jesus having undertaken to restore order in the House of His Father, did not content Himself with the first sweeping reform just described. Yet another abuse had crept in: namely the crossing of the Temple with various vessels, in which to fetch water more conveniently than by going round. To understand more clearly how this custom came to be introduced, what has already been said about the system of the water supply of Jerusalem must be borne in mind. We know, indeed we have just repeated, that all those portions of the Temple open to the sky were paved with polished stones and in some parts with many coloured marbles intended to receive rain water and take it to the cisterns or reservoirs. These reservoirs were numerous and were much frequented by the women of the town, who flocked to them to draw water for their domestic needs. Besides rain water these reservoirs received the water from the sealed fountain on the further side of Bethlehem and Etam, beyond the Wâdy Urtas. The water from Solomon's Pools was also diverted to them by means of the aqueducts already referred to. The reservoirs thus fed were celebrated and their water was much sought after on account of its freshness and purity, the people however preferred to draw it from the cisterns adjoining the Temple to going to fetch it from outside the town at Anygdalum or in the reservoirs of the valley of Gihon. This was the cause of the perpetual going and coming which destroyed the retirement of the Temple. It was not however the only one, for all those who wished to go to any place beyond the Temple preferred taking a short cut through it, to going round the whole of the vast encinte, which would have involved a very wide détour.*



Women of Gîba, Samaria.

J.J.T.

*The same kind of thing may often be seen in Italy, in the Duomo of Florence for instance, where bakers, porters and workmen pursuing their various avocations cross the sacred building to avoid going round by the road and to enjoy being in the shade for a moment or two. But Jesus could not bear to look on at such an abuse, he therefore forbade every one to cross the Temple carrying loads, so as to restore to the consecrated spot the quiet and seclusion which rightly belonged to it.*

*At the present day it is still forbidden to cross the Haram, as the site of the Temple is now called, but the Pasha of Jerusalem has made an exception in favour of the sisters of Saint Vincent de Paul, for he is full of admiration for the charitable zeal which leads them to go from hospital to hospital throughout the town, ministering without distinction to all sufferers whether Christian or Mahomedan.*



## The Healing of the Lame in the Temple

Saint Matthew — Chap. 21, verse 14



r accesserunt ad eum cæci  
et claudi in templo; et sa  
navit eos.



ND the blind and the lame  
came to him in the temple;  
and he healed them.

*The scene referred to in the Gospel must have taken place in the Court of the Women about seven o'clock in the morning, beyond the shade where the crowd is massed in my picture.*

*There could have been none but Jews present, for to reach this court it was necessary to pass through the Chel or terrace surrounding the actual buildings of the Temple to which, as is well*



*The Healing of the Lame in the Temple.*

J. T.

known, Gentiles were not admitted. The Temple at this early hour is full of the poor; the rich with their wide phylacteries and their gorgeous fringes will arrive later. In the distance can be seen the semi-circular steps of the Degrees or Psalms at the base of which devotees danced with torches in their hands at the ceremony of water-pouring at the Feast of Tabernacles. Originally this Festival was celebrated by a mere procession; but later with a view to making it more impressive, specially decorated torches were introduced and, as with all such customs, abuses gradually crept in. The Talmud refers to certain eccentricities of behaviour which drew considerable attention on those who practised them. Ben Jocades for instance boasted of the extraordinary leaps he took at the celebrations of festivals. We are also told that Ben Simon ben Lakist danced whilst juggling eight golden torches at once without letting them toucheach other or dropping a single one. He bent his knees, linked his thumbs together, turned a somersault and with a rebound stood once more upright, which reads, as will strike every one, like a description of some modern acrobat's dangerous feats. In these festivals moreover, if we are to believe the Talmudic accounts, there were singers who did wonderful things with their voices: a certain Higros, we are told, had an immense variety of melodies in his repertory and by putting his thumb in his mouth as he sung he produced such extraordinary modulations of sound, that his brother priests held their heads in both hands in their astonishment. This

*may be quoted as an example of the silly futile way in which the people exaggerated, giving to the slightest detail an undue importance which in the end acquired the force of a law.*

## Jesus goes out to Bethany in the evening

Saint Mark — Chap. 11, verse 11



**L**T circumspectis omnibus,  
cum jam vespera esset hora,  
exit in Bethaniam cum  
duodecim.



ND when he had looked round  
about upon all things, and  
now the eventide was come,  
he went out unto Bethany  
with the twelve.



*The day had been a very full one for Jesus and, as the Evangelist tells us, « He had looked round about upon all things »; He had taken care for every one, He had put everything in order, making Himself alike a providence for the poor and a terror to the sinful merchants. But now that the eventide had come and the crowd had quitted the Temple the Lord, accompanied by the twelve apostles who followed Him at a distance down the slopes of the mount of Olives, set forth on His return to Bethany. After passing through one of the two gates of the Temple on the north-east side, they left the town by the Sheep-gate, then going down the valley of Jehoshaphat they would reach at its lower extremity a spot full of tombs of some importance, hewn in the rock. There at the base of the Mount of Olives were gardens with caves to which Jesus often resorted with His disciples. These gardens belonged to different owners and in one of them was an oil-press called Gethsemane, belonging to one of the friends of our Lord. Crossing the bridge over the brook Kidron, generally dried-up at that spot, a road was reached, overshadowed by great pine-trees full of doves, and beneath the shade of which were shops frequented by those who wished to buy suitable offerings for the Temple. After skirting along the gardens the travellers crossed the slopes of the Mount of Olives by a path leading also to the summit of the neighbouring Mount Scopus, where Titus established his camp when he besieged Jerusalem. This same Mount Scopus was reserved during the Feast of Pentecost as a resting-place for the people of Galilee and it was on this account no doubt that Jesus chose this route, reaching Bethphage first, and going*



*Path from Gethsemane to the Mount of the Ascension*



JESUS GOES OUT TO BETHANY IN THE EVENING

*from thence to Bethany, which was on the right, about half-an hour's walk further on.*

*It was by this route also that the venerable David made his way to the desert weeping, with his head covered and his feet bare as he fled before his son Absalom who had usurped his throne. Once arrived at the summit of the Mount of Olives, the traveller turning round had the whole of the valley of Jehoshaphat spread out beneath Him, that valley already shrouded in the shadows of the eventide, with the grand walls of the Temple beyond, dominating the whole scene. From this point could be made out all the most important portions of the superb structure, with the enceinte of the Temple itself, the walls encircling it, the massive supplementary buildings dedicated to various purposes, whilst on the right, rising above everything else were the towers of the Antonia Citadel. It was in this citadel that the Roman troops were stationed and now and then could be heard the shrill blasts of their trumpets, breaking for a moment into the silence of the evening only to render it all the more solemn when the sound died away again. The groups of buildings were succeeded by a vacant space known as the Tyropaxon valley, beyond which again rose the rest of the town, extending to Herod's Palace situated on Mount Zion, which formed the culminating point of the city. Further away were the western slopes behind which the sun was setting; Jerusalem, with her back turned towards the light, seeming to wrap herself in a shroud of darkness before sinking to sleep.*

All was calm, the west wind from the Mediterranean sweeping in its passage over the surface of the calcareous rocks baked through and through with the heat of the day's sunshine, brought to the eastern district where Jesus was walking, an atmosphere still hot and laden with the scent of the incense which had recently been offered up in sacrifice. The number of substances used in making this incense and the very strong odour it emitted are well known and we have already related some of the curious details on the subject given in the Talmud. In fine weather and with a favourable wind the column of scented air which went up from the Temple services would be dispersed all over the country; under certain conditions reaching even to the Jordan.



## TUESDAY

## The Gentiles ask to see Jesus

Saint John — Chap. 12



RANT autem quidam Gen-  
tiles, ex his qui ascen-  
dant ut adorarent in die  
festo.

21. Hi ergo accesse-  
runt ad Philippum, q uis erat a Bethsaïda  
Galilææ, et rogabant eum,  
dicentes : Domine, volu-  
mus Jesum videre.

22. Venit Philippus, et  
dicit Andree. Andreas  
rursum et Philippus dixe-  
runt Jesu.

23. Jesus autem respon-  
dit eis, dicens : Venit hora  
ut clarificetur Filius homini-  
nis.

24. Amen, amen dico  
vobis, nisi granum fru-  
menti cadens in terram  
mortuum fuerit,

25. Ipsum solum manet ;  
si autem mortuum fuerit, multum fru-  
ctum affert.



ND there were certain  
Greeks among them that  
came up to worship at the  
feast :

21. The same came  
therefore to Philip, which was of  
Bethsaïda of Galilee, and  
desired him, saying, Sir,  
we would see Jesus.

22. Philip cometh and  
elleth Andrew : and again  
Andrew and Philip tell  
Jesus.

23. And Jesus answered  
them, saying, The hour is  
come, that the Son of man  
should be glorified.

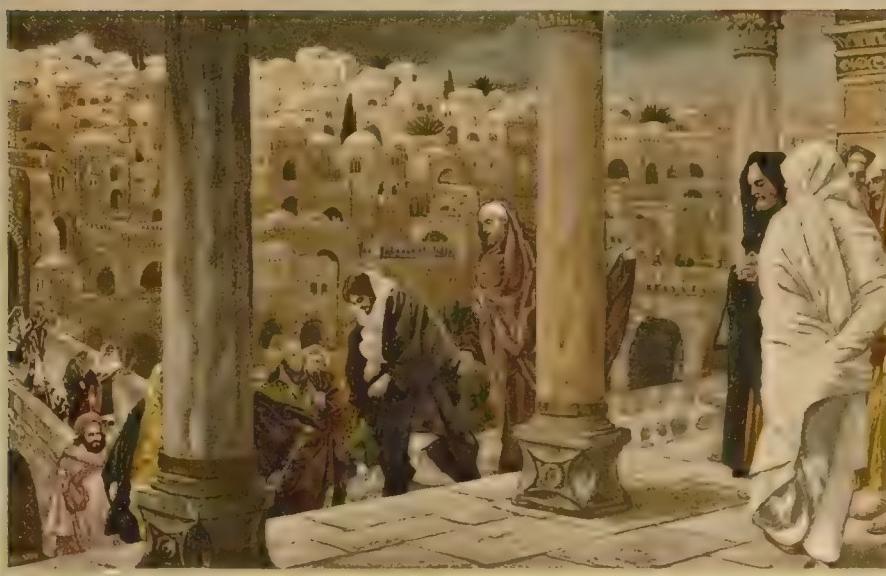
24. Verily, verily, I say  
unto you, Except a corn of wheat  
fall into the ground and die, it abideth alone :  
but if it die, it bringeth  
forth much fruit.



A typical Jew of Jerusalem J. J. T.



*Of the three approaches to the Temple open to those who came from the town, the most remarkable and at the same time the most modern was that which, spanning the Tyropœon valley on the south-west, led across a bridge of three arches abutting on the Mount Zion side on the remains of the ancient Millo bastions near the Xystus porticoes, and on the other side on the Royal Porch or Naos Basilica, built by Herod some thirty years previously. It was*



at this point that the Tyropœon valley, or the valley of cheeses, was deepest. There seems to be no doubt that it was by this, the grandest of all the approaches, that the Gentiles arrived who came to the Temple asking to see Jesus. From it, in the shade of the Naos Basilica and through the forest formed by the seventy-two columns, the outlines of all the buildings of the Temple would rise up before them, glowing in the midday sunlight. What has now become of these seventy-two Corinthian columns? After the taking of Jerusalem by Titus and the burning of the Temple, the cedar beams of the roof were consumed in the flames, whilst the columns fell and were most of them broken. It was the same with the four hundred other columns which upheld the roofs of the various courts. All these masses of stone and other débris remained where they had fallen and to drive away the Jews and the newly made converts to Christianity, the Roman governors ordered all the filth and rubbish of the town to be thrown upon the ruins, so that a regular mountain soon rose up upon the site of the Temple. The Empress Helena, the mother of Constantine, was the first to begin to clear away the heaps of refuse; Justinian carried on her work and for the building of the various sanctuaries which were now simultaneously erected in the Holy Land, the remains of the Temple were utilized. The best were reserved for the Basilica of the Nativity at Bethlehem and the Church of the Holy Sepulchre at Jerusalem, whilst that which later became the El-Aksa mosque came next and was succeeded by others. This is why capitals exactly resembling each other are found alike in the Church of the Holy Sepulchre and in the El-Aksa and El-Sakhra Mosques, which are on what was once the esplanade of the Temple. The same workmanship can be recognized in all the remains, proving beyond a doubt the identity of their origin.

The strangers who came to the Temple to see Jesus were probably from Cyprus. Out of respect for the Master, they were not likely to address Him directly, but probably preferred their request through Philip.

## The Voice from Heaven

Saint John — Chap. 12



UNC anima mea turbata est;  
et quid dicam? Pater, sal-  
vifica me ex hac hora?  
Sed propterea veni in ho-  
ram hanc.

28. Pater, clarifica nomen tuum. Ve-  
nit ergo vox  
de cælo : Et  
clarificavi, et  
iterum clarifi-  
cabo.

29. Turba  
ergo quæ sta-  
bat et audie-  
rat, dicebat  
tonitruum es-  
se factum. Alii  
dicebant : An-  
gelus ei locutus est.

30. Respondit Jesus et dixit : Non  
propter me hæc vox venit, sed propter  
vos.

31. Nunc judicium est mundi; nunc  
princeps hujus mundi ejicietur foras.

32. Et ego si exaltatus fuero a terra,  
omnia traham ad me ipsum.

33. Hoc autem dicebat significans  
qua morte esset moriturus.

34. Respondit ei turba : Nos audi-  
mus ex lege, quia Christus manet in  
æternum; et quomodo tu dicis: Oportet



ow is my soul troubled ; and  
what shall I say ; Father,  
save me from this hour :  
but for this cause came I  
unto this hour.

28. Father, glorify thy name. Then  
came there a  
voice from  
heaven, *saying*  
I have both  
glorified *it*,  
and will glorify  
*it* again.

29. The  
people there-  
fore, that stood  
by, and heard  
*it*, said that it  
thundered :  
others said,

An angel spake to him.

30. Jesus answered and said, This  
voice came not because of me, but for  
your sakes.

31. Now is the judgment of this  
world : now shall the prince of this  
world be cast out.

32. And I, if I be lifted up from the  
earth, will draw all *men* unto me.

33. This he said, signifying what death  
he should die.

34. The people answered him, We  
have heard out of the law that Christ  
abideth for ever : and how sayest thou



*Site of the Court of the Gentiles: Haram Mount Zion in the distance*

exaltari Filium hominis? Quis est iste Filius hominis?

35. Dixit ergo eis Jesus: Adhuc modicum lumen in vobis est. Ambulate dum lucem habetis, ut non vos tenebræ comprehendant; et qui ambulat in tenebris, nescit quo vadat.

36. Dum lucem habetis, credite in lucem, ut filii lucis sitis. Hæc locutus est Jesus; et abiit, et abscondit se ab eis.

37. Cum autem tanta signa fecisset coram eis, non credebat in eum.

38. Ut sermo Isaiae prophetæ impleretur quem dixit: Domine, quis credidit auditui nostro? et brachium Domini cui revelatum est?...

41. Hæc dixit Isaías quando vidit gloriam ejus et locutus est de eo.

42. Verumtamen et ex principibus multi crediderunt in eum; sed propter phariseos non confitebantur, ut a synagoga non ejicerentur.

The Son of man must be lifted up? who is this Son of man?

35. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37. But though he had done so many miracles before them, yet they believed not on him:

38. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

41. These things said Esaias, when he saw his glory, and spake of him.

42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:



43. Dilexerunt enim gloriam hominum magis quam gloriam Dei.

43. For they loved the praise of men more than the praise of God.



*The Voice from Heaven.*

In my picture Jesus is seen standing on the Chel, which was, as is well known, a terrace approached by twelve steps surrounding the sacred buildings in the enceinte of the Temple. It was from  $4 \frac{1}{2}$  to  $5 \frac{1}{2}$  yards wide and the Gentiles were forbidden to set foot on it under pain of death, as announced in inscriptions on the stones already referred to, set up at regular intervals and rising above the ornate balustrade protecting it. Those on this terrace could look down into the Court of the Gentiles, the largest of the various Temple Courts, and all the people there assembled were witnesses of the extraordinary miracle related in the Gospel. Judging from the comment made by the author of the sacred text, to the effect that some that stood by and heard it said that it thundered, we are, we think, justified in supposing that the sky was overcast as if threatening a storm. We see however from the words of Jesus Himself, as quoted in the text, that He asserted the supernatural character of the incident, claiming the voice as a witness to His doctrine. « This voice » He said « came not because of me but for your sakes », and further on the Evangelist adds that on account of the many manifestations of the Divine power which took place during the last few days of the Master's life on earth among the chief rulers, etc., many believed on him but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.



The Chief Priests ask Jesus by whose authority He acts.

J. T.

The Chief Priests ask Jesus by whose authority He acts  
Saint Luke — Chap. 20

**F**actum est in una die-  
rum, docente illo popu-  
lum in templo et evange-  
lizante, convenerunt  
principes sacerdotum et  
scribæ cum senioribus.

2. Et aient dicentes ad illum : Dic  
nobis in qua potestate hæc facis ? aut  
quis est qui dedit tibi hanc potestatem ?

**A**nd it came to pass, *that* on  
one of those days, as he  
taught the people in the  
temple, and preached the  
gospel, the chief priests and  
the scribes came upon *him* with the elders,

2. And spake unto him, saying, Tell  
us, by what authority doest thou these  
things? or who is he that gave thee this  
authority?

3. Respondens autem Jesus, dixit ad illos: Interrogabo vos et ego unum verbum; respondete mihi :

4. Baptismus Joannis de cælo erat, an ex hominibus?

5. At illi cogitabant intra se dicentes: Quia si dixerimus de cælo, dicet: Quare ergo non credidistis illi?

6. Si autem dixerimus ex hominibus, plebs universa lapidabit nos; certi sunt enim Joannem prophetam esse.

7. Et responderunt se nescire unde esset.

8. Et Jesus ait illis: Neque ego dico vobis in qua potestate hæc facio.

3. And he answered and said unto them, I will also ask you one thing; and answer me:

4. The baptism of John, was it from heaven, or of men?

5. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7. And they answered, that they could not tell whence *it was*.

8. And Jesus said unto them, Neither tell I you by what authority I do these things.



*My picture represents the scene as having taken place about eleven o'clock in the Court of the Gentiles. Many people are seated in the shade in the « Naos basilica » of Herod. Jesus is going from group to group teaching. In the background behind Him is the western Portico and the Gate leading to the town, corresponding with that now called the « Gate of the Chain ». On the right is the terrace of the Chel, already several times described; in this same building, surrounding the Court of the Women and itself in its turn encircled by the Chel, live the families engaged in the service of the Temple. Amongst others was that of Abtinos, who, as related above, had the secret of preparing the incense used in the Temple.*

*In the same chapter as that just quoted we have a fresh proof of the great influence which had been exercised by John the Baptist, the forerunner of the Lord, and of the extent to which that influence had spread throughout the country. Challenged by Jesus to say in what name John had baptized and to tell Him whether the baptism of John was from Heaven or of men, the great men of the Jews: the Scribes, the Pharisees and the Chief Priests, formidable though their power was over the minds of their fellow-citizens, yet feared that the popular fury might turn upon them and*



*Esplanade of the Haram*

*that the people would stone them as blasphemers if they ventured even to throw a doubt on the divine mission of the son of Zacharias. In the words : Plebs universa lapidabit nos, they did indeed express their belief in the unanimity of the whole nation.*

## The Corner Stone

Saint Matthew — Chap. 21



ICIT illis Jesus : Numquam legistis in Scripturis : Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli ?

A Domino factum est istud, et est mirabile in oculis nostris ?

43. Ideo dico vobis quia auferetur a vobis regnum Dei, et dabitur genti facienti fructus ejus.

44. Et qui ceciderit super lapidem istum, confringetur ; super quem vero ceciderit, conteret eum.

45. Et cum audissent principes sacerdotum et pharisei parabolam ejus, cognoverunt quod de ipsis diceret.

46. Et quærentes eum tenere, timuerunt turbas, quoniam sicut prophetam eum habebant.



ESUS saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes ?

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44. And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.



An Armenian.

J.-J. T



*The more important buildings of the Temple were built of Jerusalem limestone of a yellowish white colour. The upper portion of the sanctuary was faced with white marble*

veined with blue, which according to some who saw it made it look like a mountain of snow, whilst others compared it to the waves of the sea. The supplementary buildings of the Temple surrounding the Court of the Men and the Court of the Women were decorated in another fashion. According to the Talmud, they were faced with red and yellow stones, which had been hewn out of certain quarries near Jerusalem and which are, the red stones at least, peculiar to this one district. The stones, says the Talmud, were arranged in a net-like pattern, that is to say in squares resembling those of the meshes of a net or, to express it somewhat differently, like a red and yellow chess-board. We can get an idea of the mode of decoration in some of the Mosques still to be seen at Cairo, amongst others that of Sultan Kalaun; in fact Mahomedan Mosques were often decorated with something of Jewish feeling, so that they often to a certain extent resembled the Temple of Jerusalem. In spite of their beautiful appearance however, the stone we have just described crumbled away under the action of inclement weather, one or two blocks falling to pieces whilst the rest remained intact. No doubt a reserve of stones was kept for replacing those thus destroyed and some corner of one of the courts would beset apart as a work-yard for necessary repairs. There lay the beautiful stone left unused by the builders in the first instance and on the brink of rejection as an encumbrance, when after a severe and damp winter some corner stone of the Temple in a conspicuous and important portion of the building would become so disintegrated that it had to be taken out, leading to the substitution for it in a place of honour of the beautiful stone originally rejected. This was the idea I have illustrated in my picture, taking it for granted that Jesus, according to His usual custom, took an actual and well-known fact to enforce His doctrine and render it more striking. We may however also suppose that our Lord merely turned to account a proverbial expression several times employed in the Bible, in Psalm cxviii verse 22, for instance, which is quoted word for word in the Gospel narrative. In favour of the latter interpretation is the fact that Jesus would Himself remember the words of the old Testament and it was from the very same Psalm that the Jews took the exclamation with which they hailed the approach of Christ on Palm Sunday : « Blessed is he that cometh in the name of the Lord ».





The Tribute Money.

J. C. T.

## The Tribute Money

Saint Luke — Chap. 20

**T**bservantes miserunt insidiatores, qui se justos simularent, ut caperent eum in sermone, ut traducerent illum principatu et potestati præsidis.

21. Et interrogaverunt eum, dicentes: Magister, scimus quia recte dicis et

**A**ND they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21. And they asked him, saying, Master, we know that thou sayest and

dores, et non accipis personam, sed viam Dei in veritate dores.

22. *Licet nobis tributum dare Cæsari, an non?*

23. *Considerans autem dolum illorum, dixit ad eos : Quid me tentatis?*

24. *Ostendite mihi denarium. Cujus habet imaginem et inscriptionem? Respondentes, dixerunt ei : Cæsaris.*

25. *Et ait illis : Reddite ergo quæ sunt Cæsaris Cæsari, et quæ sunt Dei Deo.*

26. *Et non potuerunt verbum ejus reprehendere coram plebe; et mirati in responso ejus, tacuerunt.*

teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly :

22. Is it lawful for us to give tribute unto Cæsar, or no?

23. But he perceived their craftiness, and said unto them, Why tempt ye me?

24. Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.

26. And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace.



*It is morning and in front of the Jewish notables rise the fifteen steps called the Psalms or the Degrees. On the left of these steps, beneath the green marble columns of the Court of Israel, can be seen the entrance to the rooms where the musicians keep their instruments. In the background, on the south-west at the corner of the Court of the Women, where we now are, is the room or the pavilion open to the sky where the wine and oil were kept. We know that there were three other such pavilions, that of the Nazarites on the south-east, that where the wood to be used in the sacrifices was sorted on the north-east, and lastly that on the north-west reserved to the use of lepers.*



*Half-way up the Mount of Olives*

J.J.T.

*must pay tribute to Cæsar, which in case of a reply in the affirmative might have made Him odious in the eyes of the crowd, who were intensely irritated by the fiscal exactions of the Romans, but they asked « Is it lawful? » a truly singular enquiry when the very real suzerainty of the Roman Emperor over the Jewish people is borne in mind. Never throughout the*

*whole course of the history of the Jews had they refused to pay tribute to the suzerain, whether that suzerain ruled from Nineveh, from Babylon or from Persia. The Pharisees however had found means to arouse scruples on this point and the people would evidently have been ready enough to adopt them. But Jesus, perceiving their craftiness, simply said, to put them to confusion, « Shew me a penny. » The current coin no longer bore the proud device engraved on that in use in the time of the Aesmonean or Maccabean princes: Jerusalem the Holy; but simply the effigy of the reigning Emperor Tiberius. The consequence was evident enough, the superscription convincing; they had to pay. For all that however the answer of Jesus did not prevent the Pharisees from saying later to Pilate: « he forbids the giving of tribute to Caesar ».*

## The Pharisees question Jesus

Saint Mark — Chap. 12



r accessit unus de scribis, qui audierat illos conqui- rentes, et videns quoniam bene illis responderit, interrogavit eum quod esset primum omnium mandatum.

29. Jesus autem respondit ei: Quia primum omnium mandatum est: Audi, Israel, Dominus Deus tuus Deus unus est;

30. Et diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et ex tota virtute tua. Hoc est primum mandatum.

31. Secundum autem simile est illi: Diliges proximum tuum tamquam teipsum. Majus horum aliud mandatum non est.



ND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29. And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.



Saint Luke.

J. L.

*The Pharisees prostrate Jesus.*

32. Et ait illi scriba : Bene, Magister. In veritate dixisti quia unus est Deus, et non est aliis praeter eum ;

33. Et ut diligatur ex toto corde, et ex toto intellectu, et ex tota anima, et ex tota fortitudine ; et diligere proximum tamquam seipsum, majus est omnibus holocaustibus et sacrificiis.

34. Jesus autem videns quod sapienter respondisset, dixit illi : Non es longe a regno Dei. Et nemo jam audebat eum interrogare.

32. And the scribe said unto him, Well, Master, thou hast said the truth : for there is none other but he :

33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.





Woe unto you, Scribes and Pharisees.

J J T.

## Woe unto you, Scribes and Pharisees

Saint Matthew — Chap. 23



UNC Jesus locutus est ad turbas et ad discipulos suos,

2. Dicens: Super cathedram Moysi sederunt scribae et pharisæi.

3. Omnia ergo quæcumque dixerint vobis, servate et facite; secundum opera vero eorum nolite facere: dicunt enim, et non faciunt.

4. Alligant enim onera gravia et im-



HEN spake Jesus to the multitude, and to his disciples,

2. Saying, The scribes and the Pharisees sit in Moses' seat:

3. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4. For they bind heavy burdens and

portabilia, et imponunt in humeros hominum; digito autem suo nolunt ea movere.

5. Omnia vero opera sua faciunt ut videantur ab hominibus; dilatant enim phylacteria sua, et magnificant fimbrias.

6. Amant autem primos recubitus in cœnis, et primas cathedras in synagogis,

7. Et salutationes in foro, et vocari ab hominibus Rabbi.

8. Vos autem nolite vocari Rabbi; unus est enim Magister vester, omnes autem vos fratres estis.

9. Et patrem nolite vocare vobis super terram; unus est enim Pater vester, qui in cœlis est.

10. Nec vocemini magistri; quia Magister vester unus est, Christus.

11. Qui major est vestrum erit minister vester.

12. Qui autem se exaltaverit humiliabitur, et qui se humiliaverit exaltabitur.

13. Væ autem vobis, scribæ et pharisæi hypocritæ; quia clauditis regnum cœlorum ante homines. Vos enim non intratis, nec introeuntes sinitis intrare.

grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments<sup>2</sup>,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no *man* your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.

11. But he that is greatest among you shall be your servant.

12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.



*One of the Salome.*

14. Væ vobis, scribæ et pharisæi hypocritæ, quia comeditis domos vi-duarum, orationes longas orantes; propter hoc amplius accipietis judicium.

15. Væ vobis, scribæ et pharisæi hypocritæ, quia circuitis mare et aridam ut faciatis unum proselytum; et cum fuerit factus, facitis eum filium gehennæ duplo quam vos.

16. Væ vobis, duces cæci, qui dicitis: Quicumque juraverit per templum, nihil est; qui autem juraverit in auro templi, debet.

33. Serpentes, genimina viperarum, quomodo fugietis a judicio gehennæ?



A typical Jew.

14. Woe unto you, scribes and Pharisæes, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

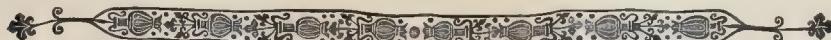
15. Woe unto you, scribes and Pharisæes, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?



*The Court of the Gentiles where Jesus was, was paved with polished stones which had been restored by Herod. It was washed, indeed flooded with water every morning, and to strangers visiting it for the first time it looked like a lake, so vividly did the polished floor reflect the surrounding buildings. A similar effect may be noticed in the vast court of the Mehemet-Ali Mosque at Cairo, where the alabaster pavement, especially in the morning, looks like a great pool just about to overflow its banks.*



## Jerusalem, Jerusalem!

Saint Matthew — Chap. 23



ERUSALEM, Jerusalem, quæ occidis prophetas, et lapidas eos qui ad te missi sunt, quoties volui congregare



Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often



filios tuos, quemadmodum gallina congregat pullos suos sub alas, et noluisti.

38. Ecce relinquetur vobis domus vestra deserta.

39. Dico enim vobis, non me videbitis amodo, donec dicatis: Benedictus qui venit in nomine Domini.

would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38. Behold, your house is left unto you desolate.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

*Standing in Solomon's Porch, where He ever loved to be, Jesus has the town beneath Him and Mount Zion, just now wrapped in shadow, rising above the western porch. On the right*

can be seen the southern side of the Temple buildings surrounded by the rampart of the Chel. There is the Water-gate or the south-eastern entrance to the court of the Women. The day is now drawing to a close; the shadows of the buildings and porticos are lengthening; indicating that it is about the ninth hour or three o'clock in the afternoon. Soon the sun, still bathing the town with its light, will sink behind her and leave her in twilight. Jesus foresees that the city will ere long in her turn desert Him and He mourns over the approaching fate of the ungrateful town. He is not the first she has rejected; she had treated the prophets and the messengers from on high in a similar manner, as if she had made up her mind to remain blind. Jesus mourns over this obstinate blindness and grieves at the thought of the punishment it will bring.



## The Widow's mite

Saint Mark — Chap. 12



T sedens Jesus contra gazophylacium, aspiciebat quomodo turba jactaret æs in gazophylacium; et multi divites jactabant multa.



ND Jesus sat over against the treasury, and beheld how the people cast money into the treasury : and many that were rich cast in much.

42. Cum venisset autem vidua una pauper, misit duo minuta, quod est quadrans.

43. Et convocans discipulos suos, ait illis: Amen dico vobis quoniam vidua hæc pauper plus omnibus misit qui miserunt in gazophylacium.

44. Omnes enim ex eo quod abundabat illis miserunt; hæc vero de penuria sua, omnia quæ habuit misit, totum victimum suum.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

43. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44. For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

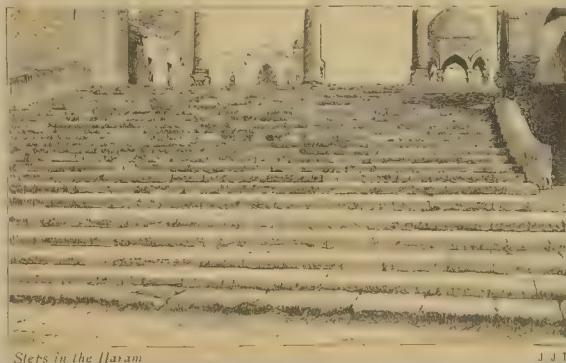


*The Greek name for the Court of the Women is Gazophylacium or the Court of the Treasure, given to it on account of the thirteen chests placed at each of the five entrances, in which were deposited the various offerings brought to the Temple. These chests were of a curious and peculiar shape and were made up of a collection of copper tubes of a greater or lesser length, according to the position they occupied in the general receptacle in which they were grouped. At the orifice of each tube was an inscription stating what kind of offerings were to be placed in it and the pieces of money dropped into the openings went down the tube reserved for them into the interior of the chest, whence they were afterwards removed by the priests. To prevent the clever contrivances by means of which thieves used to get at the money by introducing a stick or a line smeared with pitch, under pretence of putting their own offerings in, the tubes were made of a conical shape, broadening downwards from the narrow opening. Thanks to this peculiarity, these collections of copper conduits looked very much like a group of trumpets, hence the popular name given to them. Outside the entrance to the Gazophylacium was a kind of vestibule provided with seats against the walls affording a good position for watching the passers-by and noting the behaviour of those who brought offerings. On this occasion Jesus too was seated there, resting after an exhausting day of teaching. He saw the various groups of pilgrims pass by who had come up to the Temple for the festivals and had brought with them their voluntary offerings, and amongst them were many wealthy men who ostentatiously dropped in their generous gifts, whilst a widow also came in her turn and threw in two mites « all her living ». Saint Mark explains to his Roman readers that the Greek word used meant half a quadrans; now the Roman quadrans was the fourth part of an as and the as was equal to rather less than an English farthing, so*



A. J. G. after the Simeon.

that the widow's two mites were scarcely as much as that. But for all that they represented « all her living » and this was why Jesus commended her so highly and, anxious that the example should not be lost on His disciples, He called them together and praised the poor woman in their hearing saying she « hath cast more in than all they which have cast into the Treasury ». It was this touching and pathetic episode that ended a day which had been full of eager disputation. Just before Jesus had been reproaching the Pharisees with devouring widows' houses and for a pretence making long prayers; He now calls our attention to one of the poor widows ruined by the pretended worshippers of God, consecrating to the service of the Lord all that they had left to her.



Steps in the Haram

J. J. T.

## The Disciples

ADMIRE THE BUILDINGS OF THE TEMPLE

Saint Mark - Chap. 13



r cum egrederetur de templo, ait illi unus ex discipulis suis: Magister, aspice quales lapides et quales structuræ.

2. Et respondens Jesus, ait illi: Vides has omnes magnas ædificationes? Non relinquetur lapis super lapidem qui non destruatur.



ND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!

2. And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.



*The group of Jesus and His disciples are leaving the Temple by the new gateway built by Herod the Great. It was the one which led to the valley of Jehoshaphat and to Bethany*



*The Disciples admire the Buildings of the Temple.*

J. J. T.

whether Jesus was bound. It was low down in comparison with the platform of the Court of the Gentiles, to which a flight of steps led up, and it opened on to a mass of houses occupied by the work-people employed at the Temple. It was from this gateway that the high priest and his assistants issued on their way to the Mount of Olives to burn the red heifer. In my picture can be seen the northern side of the Temple buildings and the Chel, where can also be made out a pavilion or watch-tower occupied by Levites, this part of the Temple being but little frequented. On the right a glimpse is obtained of the northern portico, adjoining which are the outbuildings of the Antonia citadel. It shows the background beyond the watch-tower of the Levites and outflanking the Temple itself, for it is outside the sacred precincts, is the building known as El-Moked, already described. Quite on the right can be seen the entrance to the buildings set apart for the attendants in charge of the animals for sacrifice, who from it could easily reach the Sheep-pool.

There was a striking peculiarity about the departure of Jesus from the Temple on this occasion, for He was leaving it never to return. It was the evening of Holy Tuesday and on the Wednesday His death was to be decided on. Hence the terrible prophecy uttered by Him which contrasts so ominously with the naive admiration of His disciples and assumes the character of a malediction. « See what manner of stones and what buildings are here! » said the twelve. And truly from this point of view the Temple walls did present a most imposing appearance, for Josephus asserts that most of the blocks which had been used in their construction measured twenty-five cubits in length by twelve in width and eight in height.

*The Prophecy of the destruction of the Temple*

## The Prophecy of the destruction of the Temple

Saint Mark — Chap. 13

**L**t cum sederet in monte Olivarum contra templum, interrogabant eum separatim Petrus, et Jacobus, et Joannes et Andreas:

4. Dic nobis quando ista fient, et quod signum erit quando haec omnia incipient consummari.

5. Et respondens Jesus cœpit dicere



ND as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4. Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5. And Jesus answering them began to

illis : Videte ne quis vos seducat;

6. Multi enim venient in nomine meo dicentes quia ego sum ; et multos seducant.

7. Cum audieritis autem bella et opiniones bellorum, ne timueritis, oportet enim haec fieri ; sed nondum finis.

8. Exurget enim gens contra gentem, et regnum super regnum, et erunt terramoto per loca, et fames. Initium dolorum haec.

9. Videte autem vos metipsos; tradent enim vos in conciliis, et in synagogis vapulabitis, et ante praesides et reges stabitis propter me, in testimonium illis.

10. Et in omnes gentes primum oportet praedicari evangelium.

11. Et cum duxerint vos tradentes, nolite praecogitare quid loquamini ; sed quod datum vobis fuerit in illa hora, id loquimini ; non enim vos estis loquentes, sed Spiritus sanctus.

12. Tradet autem frater fratrem in mortem, et pater filium ; et consurgent

say, Take heed lest any man deceive you :

6. For many shall come in my name, saying, I am Christ ; and shall deceive many.

7. And when ye shall hear of wars and rumours of wars, be ye not troubled : for such things must needs be ; but the end shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom : and there shall be earthquakes in divers places, and there shall be famines and troubles : these are the beginnings of sorrows.

9. But take heed to yourselves : for they shall deliver you up to councils ; and in the synagogues ye shall be beaten : and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10. And the gospel must first be published among all nations.

11. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost.

12. Now the brother shall betray the brother to death, and the father the son ;



A corner of the Haram, on the supposed site of the Temple.

filii in parentes, et morte afficiunt eos.

13. Et eritis odio omnibus propter nomen meum. Qui autem sustinuerit in finem, hic salvus erit.

14. Cum autem videritis abominationem desolationis stantem ubi non debet, qui legit intelligat, tunc qui in Iudea sunt fugiant in montes.

and children shall rise up against their parents, and shall cause them to be put to death.

13. And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved.

14. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Iudea flee to the mountains<sup>3</sup>:



*In the valley of Jechoshaphat half-way up the Mount of Olives, there were several resting places for the use of the priests of the Temple, planted with such trees as the terebinth or turpentine, the locust, mulberry and cypress. When the wars came these resting places were of course deserted and neglected, rapidly reverting to waste lands. They were however still the property of the Jews, though they were appropriated first by the Christians and later by the Mussulmans. They are now spoken of as belonging to the mosques that is to say they are looked upon as municipal districts under the control of the religious authorities, embankments and excavations indicating very clearly the use to which they are put. Here it was that Jesus and the few apostles admitted to close intimacy with Him went and sat down over against the Temple (contra templum) after leaving it for the last time. Then in full view of the imposing mass of the celebrated buildings, which looked as if they were destined to last for ever, Jesus solemnly prophesied their destruction.*



An Armenian

## Mary Magdalene's box of very precious ointment

Saint Matthew — Chap. 26



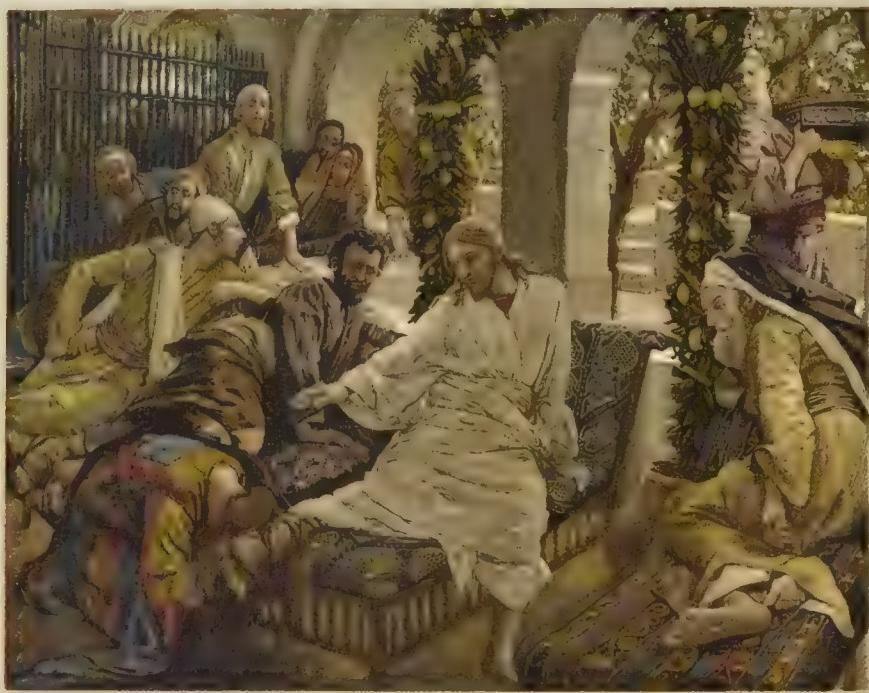
UM autem Jesus esset in Bethania, in domo Simoni leprosi,

7. Accessit ad eum mulier habens alabastrum unguenti pretiosi; et effudit super caput ipsius recumbentis.



ow when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.



8. Videntes autem discipuli indignati sunt, dicentes : Ut quid perditio hæc?

9. Potuit enim istud venumdari multo, et dari pauperibus.

10. Sciens autem Jesus, ait illis : Quid molesti estis huic mulieri? Opus enim bonum operata est in me.

11. Nam semper pauperes habetis vobiscum, me autem non semper habetis.

12. Mittens enim hæc unguentum

8. But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she hath poured this

hoc in corpus meum, ad sepeliendum  
me fecit.

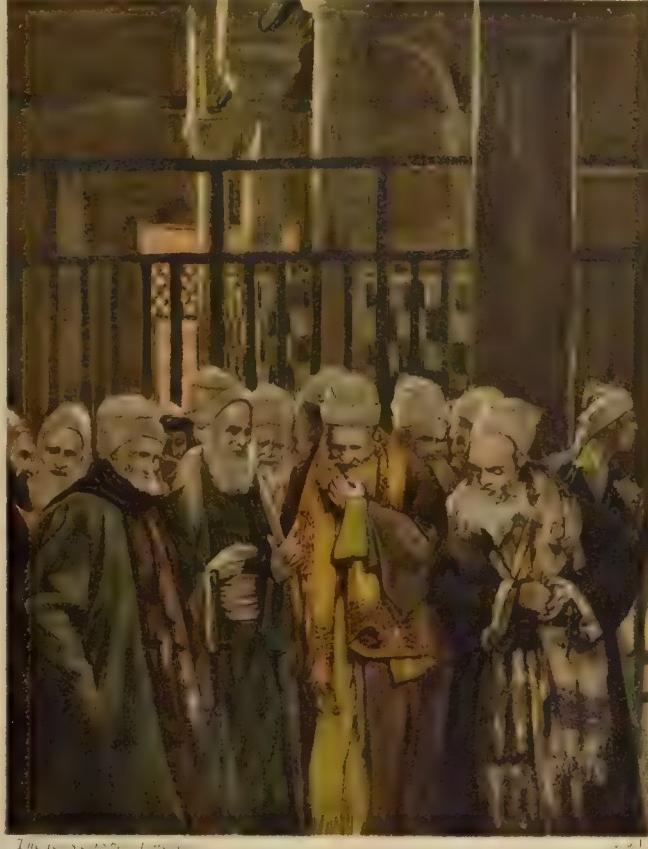
13. Amen dico vobis, ubicumque  
prædicatum fuerit hoc evangelium in  
toto mundo, dicetur et quod hæc fecit  
in memoriam ejus.

ointment on my body, she did it for my  
burial.

13. Verily I say unto you, Where-  
soever this gospel shall be preached in  
the whole world, there shall also this,  
that this woman hath done, be told for  
a memorial of her.

*In connection with  
our account of the mar-  
riage at Cana we have  
already described how  
the rooms used at fes-  
tivals were arranged  
in Palestine. The low  
table was generally of  
a horse-shoe shape and  
the guests reclined on  
the outer side of the  
circle leaning on the  
left arm, so as to have  
the right arm free.  
The women did not eat  
with the men but ge-  
nerally remained in an  
adjoining room or in a  
kind of extension of the  
arcades of the dining  
hall itself, separated  
from the men by a  
trellis-work partition.  
They could thus see all  
that was going on and  
if necessary give an  
opportune word of  
advice, as Mary the  
mother of Jesus did at  
Cana.*

*With a room thus  
arranged and bearing  
in mind the ready hos-  
pitality of Oriental  
houses, Mary Magda-  
lene could quite easily slip in unperceived behind the guests. Draped in her garments of  
penitence, which attracted no attention, she was able to pass like a shadow behind Jesus, break*



open the flask of perfumed ointment she had brought with her, which was no bigger than a fig, and pour a little of its contents on the head of her master. Then kneeling down she spread the rest over His sacred feet, which she was able to reach without difficulty as they rested on the couch. Her anointing finished, she proceeded to wipe away the surplus ointment with her long hair and the house was filled with the penetrating and medicinal odour of the spikenard, which was then much used in religious worship and at funerals. Her act of pious homage duly performed, Mary Magdalene was for stealing quietly away, but the scent of the ointment betrayed her

and gave rise to the disparaging remarks and murmurs against her of the guests, especially of Judas. This incident in fact seems to have given the final blow to the wavering fidelity of that disciple. He began boasting, talking about the necessity of economy and pretending to take a great interest in the poor, really, as Saint John points out, only betraying his own avarice and dishonesty, which were already notorious. Jesus, having rebuked him before every one by His high commendation of what Mary Magdalene had done, the unfortunate Judas wounded to the quick and already a traitor at heart, rose from the table and went out to put his evil design into execution.



Transept of the Al-Aqsa Mosque

v. J. T.

## WEDNESDAY

## The Jews conspire together

Saint Mark — Chap. 14



RAT autem Pascha et azyma post biduum; et quærebant summi sacerdotes et scribæ quomodo eum dolo tenerent et occidarent.



FTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2. Dicebant autem : Non in die festo,  
ne forte tumultus fieret in populo.

2. But they said, Not on the feast  
*day*, lest there be an uproar of the  
people.

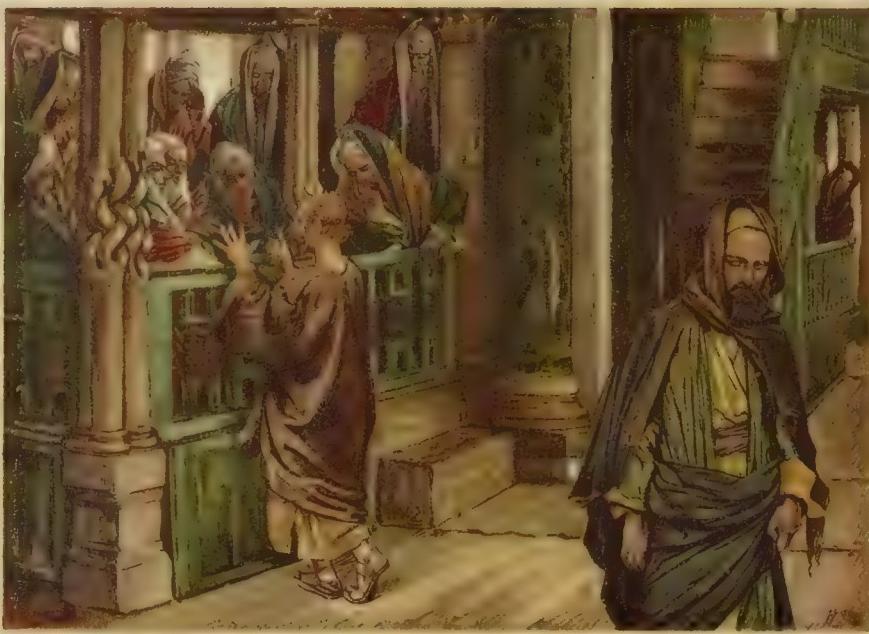


*The death of Jesus had long been decided on, indeed ever since His miracles had grown so striking and His popularity had appeared to become a menace to the authority of the chief priests, the latter had determined to destroy Him. The question now was not therefore as to His fate but as to the best means of securing His person without causing a tumult amongst the people. Once in their hands He could not escape, for in the case of a judicial sentence being found impossible, these men would not have hesitated to assassinate Him privately. In any case however they judged it prudent to put off the execution of Jesus until after the celebration of the feast, for fear of trouble with the assembled crowds. Under certain circumstances the carrying out of legal sentences was put off until the concourse of pilgrims should add to the solemnity, but in this case the very sacredness of the time would have constituted a danger, more especially as the chief partisans of Jesus were amongst the turbulent and sturdy Galileans, ever ready for a conflict, and it was no rare thing in Judaea for riots to take place during the great festivals. The postponement of the execution was therefore voted, but it was at the same time determined to watch for a favorable opportunity for an early arrest. After all these resolutions came to nought, because Jesus was put to death just at the most solemn moment of the feast and therefore with the greatest possible éclat. The Sanhedrin in fact doubtless perceived that the popularity of Jesus had not such deep root as they had thought and the defection of one of the twelve confirmed them in this opinion. They therefore reverted to their original idea and determination to give to their victory all the noisy celebrity for which their hatred craved.*



*Jesus in Gethsemane*





## Judas goes to the Chief Priests

Saint Mark — Chap. 14



**I**T Judas Iscariotes, unus de duodecim, abiit ad summos sacerdotes, ut proderet eum illis.

**I**II. Qui audientes gavisi sunt, et promiserunt ei pecuniam se datus. Et quærebat quomodo illum opportune traderet.



**A**ND Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

**A**II. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

*Christ going to the Mount of Olives at night.*

J. M. T.

## Christ going to the Mount of Olives at night

Saint Luke — Chap. 21, v. 37



RAT autem diebus docens  
in templo; noctibus vero  
exiens, morabatur in  
monte qui vocatur Oli-  
veti.



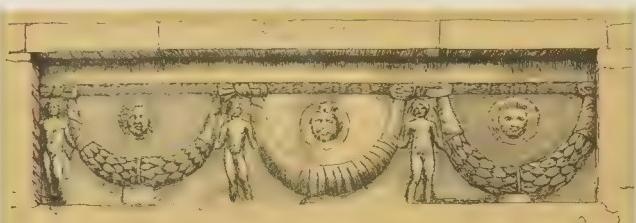
of Olives.

ND in the day time he was  
teaching in the temple;  
and at night he went out,  
and abode in the mount  
that is called *the mount*

We have seen that when Jesus was in Galilee He often retired at night to some lofty place to pray; when he was in Judæa He continued to do the same and the Evangelists speak of the Mount of Olives as His retreat when night fell. This choice of special localities remarkable for their height and isolation is a striking peculiarity in the life of our Lord, but it was also a traditional Jewish custom to pray in elevated spots, because height was alike symbolic and provocative of the aspirations of the Spirit. Jesus, whose life was one long prayer and who needed no stimulus to lead Him to long after God with His whole soul, was yet willing to comply with what were to a certain extent the requirements of ritual and to encompass about His solemn devotions with the solemnity of the mountains and of the night. May we not suppose, in spite of the silence of the Evangelist, that in these days so near the death of the Master, the Mount of Olives was not the only height which witnessed His petitions? Near to it there was a spot from which also He could behold the beloved city and which must have attracted Him more than any other, for that spot was Golgotha, where He was so soon to complete His work. May not Jesus have gone there secretly to pray and to commune with His Father in some mysterious way? May not His soul have been wrapt in an intensely profound meditation, offering up to God in anticipation the approaching sacrifice and mentally rehearsing, as in a realistic vision, the coming scene, so fraught alike with gloom and consolation. We really seem to be justified in imagining something of the kind, for Jesus, in that He was the Son of God as well as the Son of man, could see into the future; now the future for Him, the future of tomorrow was the cross, the cross and Calvary! How could His soul escape a vision, recurring perhaps some twenty times, of the rising up of that cross? How could His feet help being drawn in the direction where it was so soon to be set up?



*One of the Messengers of Saint John*



*Antique frieze at Jesua on the road from Naplusium to Jerusalem.*

J.-J. T

## EXPLANATORY NOTES

(1) Page 12 : « If thou hadst known even thou at least in this thy day, the things which belong unto thy peace. »

*That is to say: If thou hadst known, in this day of pardon and salvation, when thy Saviour is with thee, that thy only chance of escaping from ruin and securing peace is by acknowledging Him as the Messiah, believing in His word and accepting His law. (Menochius, Fillion, etc.)*

(2) Page 42 : « They make broad their phylacteries. »

*The phylacteries were small strips of parchment on which were written certain passages from the Holy Scriptures; they were enclosed in little cases which the Jews wore fastened on their foreheads and on their arms by leather straps. (Calmet, Fillion, etc.)*

(3) Page 51 : « The abomination of desolation. »

*This abomination of desolation is differently explained by various commentators; it refers perhaps to the siege of Jerusalem by the idolatrous Romans, or more probably still to the desecration by the seditious Jews, who gave to themselves the name of Zealots, and who defiled the Temple with all manner of crimes a little before the taking of the town. (Cornel. a Lap., Maldonat, Fillion, etc.)*







THE  
FOUR FIRST DAYS  
OF  
HOLY WEEK

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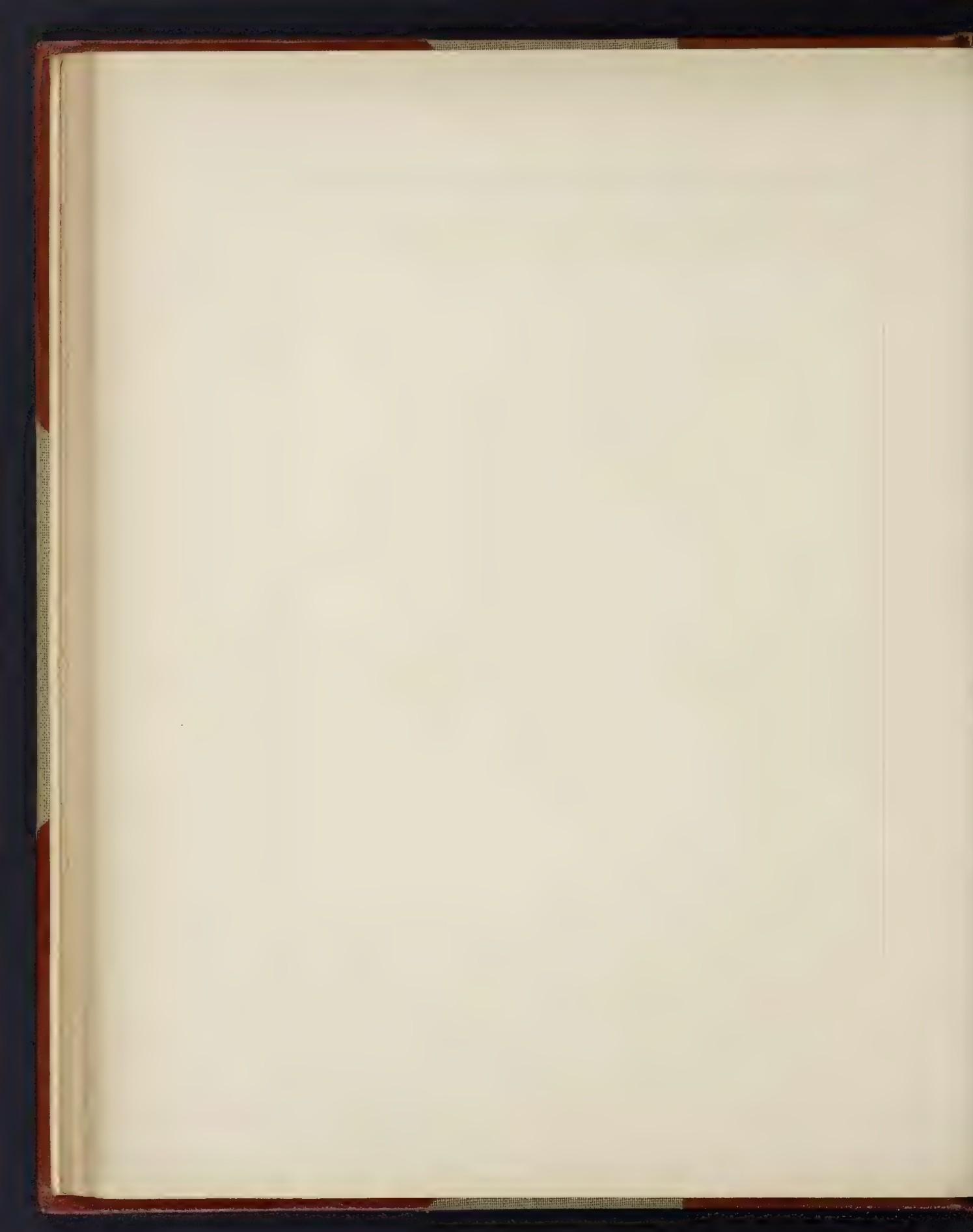
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THE CLOSE  
OF  
HOLY WEEK

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THE PASSION

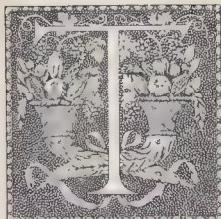




# THE PASSION

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## INTRODUCTION



HE hour of the Passion is the supreme hour for Jesus; it is for this hour that He came, as He Himself declares in Saint John, xii, verse 27; He speaks of it constantly; He looks eagerly forward to it, for its arrival is to be the signal for the salvation of mankind. This being so, it will be readily understood that this last portion of my work has been more absorbing than every other, that I have brought to bear on it a yet more minute care in the arrangement of subjects and in the exact interpretation of the facts they recall. Every detail has now an immense value, for it is a portion of the

price paid for the redemption of the human race; I have felt therefore that not one such detail supplied to us by the Gospel narrative should be omitted, nay not even one which that narrative justifies us in imagining for ourselves. This is why I have paused at certain subjects which are rarely if ever treated, such as *Jesus in Prison*, the *Five Wedges*, the *Scourging of the Face* and the *Scourging of the Back*, the *First Nail*, *What our Saviour saw from the Cross*, etc. The better to mark the succession of events, to emphasize as much as possible their importance and at the same time to enable the reader to follow their course with greater ease I have indicated the chief hours of the sacred drama on a dial which I have several times repeated. Those hours, the passing of which the heavenly hosts must have watched as the most precious and most pregnant with meaning for all time, appeared to me well to deserve to be thus emphasized and I felt the necessity of gradually, religiously unfolding to the gaze of the spectator each one of the phases of an event the most solemn in the whole history of the world. I said to myself moreover that if the Hour of the Passion was indeed the Hour of Jesus, that it would be expedient to reserve for that moment the actual and so to speak synthetic representation of His person, such at least as my imagination as a painter and my faith as a Christian should enable me to evolve. Hence the three portraits of our Saviour Jesus Christ : the principal one representing Him as absolutely quiescent, the other two: *Jesus in prison* and *Jesus leaving the Prætorium*, showing Him as the Mediator for and the Victim of men. A few night scenes upon which

I naturally came, as it were by the way, were of very special value to me, in that they enabled me to bring out not only more picturesquely but with a more vivid truthfulness that sense of oppression which was so eminently characteristic of all the machinations of the Jews against the Saviour.

One objection has been made to this last portion of my work to which I should like to reply : « Too much blood, too many horrors, too many painful and revolting details introduced with a view to producing a heart-rending effect. » May I be permitted to



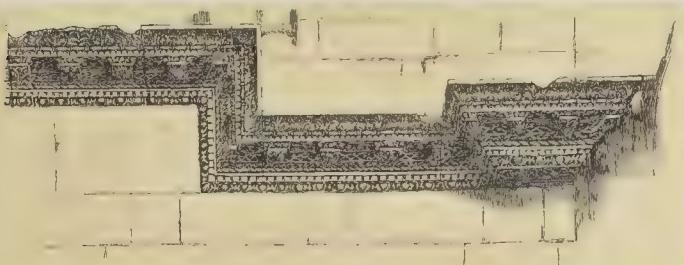
*Valley of Jehoshaphat, looking towards Shiloh.*

J. J. T.

remark that those who speak in this way have not understood me. I have already stated what has been my point of view throughout my task : it has been that of an historian, a faithful and conscientious historian. Do people want me to compose an account of the Passion in the style of the poets of the Renaissance? Do they want a well-made crucified figure with a very white skin and three drops of blood at each wound to contrast with the palor of the flesh? Such a crucified form is not mine, for it is not that of history. Those who are afraid of blood and of wounds, of flesh which turns blue when it is bruised, had better not look at my work and they had better not read the Gospel either. Let me be forgiven for thus bracketing the two together, for each is a work of truth, not of poetic fancy. I attack no one else's theory, I bring no action against any brother artist; every one has his own way of interpreting the same thing, and I can well understand that a point of view very different from my own may be perfectly legitimate; I will even admit, if you like, that it may be absolutely superior just as an epic poem is, in a certain way superior to history, but nevertheless history has its value and its rights, indefeasible rights against which no false delicacy can avail anything.

I suspect moreover that the criticism I have first quoted is bound up with another already passed upon me: « There is not », they say, « enough of the ideal in his pictures. » But we have got to come to an understanding as to what is meant by the ideal. What is the exact interpretation of that word, which is made to signify so many things? As for me, the ideal is the truth, I understand truth in the sense in which Plato understood beauty, for according to that philosopher beauty and goodness are one. The ideal is truth in its completeness: truth of facts, truth in the interpretation of facts and of their higher meaning. Why should I sacrifice the first of these truths to the second? Are they not compatible? Will they not be useful to each other? When Leonardo painted the Last Supper at Santa-

Maria-Grazie at Milan, he doubtless painted the truth; but only moral truth as interpreted by him, not actual historic truth. When on the other hand some realist or so-called realist, some archæologist-painter such as is now to be often met with, represents the Last Supper of Jesus exactly as he would that of some Jew contemporary with our Lord, he may give us more or less historic truth but he misses moral truth altogether. As for me, I have tried as far as possible to combine the two. I wished my Christ to be a true Christ, that is to say a God-Man as truly Man as He is God and again not a mere ordinary man, but just the Man and no other revealed in the Gospel to every one who reads it with an unprejudiced mind. In thus treating my subject, in so far at least as I have succeeded in my endeavour, I could not miss the ideal, for the true Christ is the realization of the ideal: what good would it have been then to distort facts with a view to giving them a kind of factitious ideality very inferior to that which is already innate in them? According to my idea, it was far better to confine myself strictly to the truth as far as that truth is accessible and this is the kind of ideal which it has ever been my aim to attain. Whether I have or have not attained it, it is not for me to determine. I make but one claim: that my intention was good and if the result is not approved of the blame must be laid on my hand alone.



*Antique cornice let into the wall of the Church of the Holy Sepulchre at Jerusalem.*

J.-J. T



*Capital from the El-Alxa Mosque*

357



North-east angle of Jerusalem.



## Jerusalem

**I**HE view here given is a restoration of Jerusalem as seen from the Mount of Olives, near Mount Scopus, where Titus encamped his troops during the siege and where the Galileans also camped when they came up to Jerusalem for the Feast of Pentecost. The whole town was in fact surrounded by the camps of the different Jewish tribes who came up for the various ceremonies, which explains the reference of Josephus to the millions of inhabitants during the time of Pentecost and is proved by the immense number of victims offered up in sacrifice. King Agrippa, wishing to know exactly how many people came to Jerusalem for the festivals, said to the priests : « Set aside one kidney for me from each lamb sacrificed. » The Rabbis set aside six hundred thousand kidneys, which as each lamb offered represented ten persons, gives a total of six million Jews. On the left could be seen the pigeons, numbers of which, it is said, used to perch on two cedars near the bridge over the brook Kedron. Under one of these trees there were four shops in which various wares considered legally pure were sold. One shop alone disposed of forty sacks of pigeons a month, which would be enough to supply all the offerings of the kind for the whole of the Jewish people. The gate seen in my picture is that known as the Sheep-gate. In the town near this gate is the Sheep-pool, where the sheep for sacrifice were washed. Further away is the massive Antonia Tower and its out-buildings, whilst at the highest point of the town is the Palace of Herod with the Hippicus, Mariamne and Phasaleus Towers. Near the Palace, the walls of which form a retreat, can be seen Golgotha and the Holy Sepulchre, which about ten years after the death of Herod became included in the town by the building of the new wall begun by Herod Agrippa, which he was unable to complete as he died soon afterwards in Cæsarea. The town is shown cut across by

*rows of walls flanked by towers: these are the various enceintes added from time to time, with a view to the enlargement of the City.*

*Beyond the last of the walls on the left can be seen the valley of Hin-nom where the Apostles took refuge on Holy Thursday, after their Master had been arrested. Above the valley rises the Hill of Evil Counsel, where Caiphas decided to put Jesus to death.*

*The Temple challenges attention on account of its vast size. The smoke ascending to Heaven from it rises from the Altar of*



*Burnt Sacrifice and is produced by the burning of the wood, flesh and fat which are being consumed on that altar. Quite close to it is the Oulem or vestibule of the Temple properly so-called; the entrance is hidden by the thick Babylonian curtain, which however only extends half-way up the opening, so as to allow the escape of the clouds of smoke from the incense offered up in the Hekal or Holy Place. The Court of the Women can be made out in front of a little dome which separates it from the Court of the Men and from that of the Priests. It was on this dome that Pilate set up the Roman eagles, causing a rebellion, for the young men of the town dragged them down with ropes. The buildings surrounding this court were set apart for various purposes which have already been partly described, on the left of the Nicanor gate lived the family of Abtinos, who were possessed of the secret of making incense, in another salt was kept, yet another was a lavatory. On one side the skins of the victims were salted, on the other their entrails were washed; there was also a small room in which wood was stored. In the room called that of the hewn stones, because it was built entirely of hewn stones, sat the Supreme Council and beyond it stretched the vast Court of the Gentiles surrounding the various buildings. Then further, to the left, can be seen the Naos basilica or Royal Porch, built by Herod, with five naves upheld by Corinthian columns, each one twenty-five cubits or rather more than 36 feet high. Jerusalem was built on the highest part of the chain of mountains which divides Judaea, and the Temple being on the loftiest point of the town, the view from it must have extended as far as the Dead Sea. When the west wind blew from the Mediterranean one could hear, at least so say the Rabbis, no less than six different sounds at Jericho, which was six leagues by road and four leagues as the crow flies from Jerusalem. These sounds were: 1. the noise made by the opening of the Temple gates which required eighteen Levites to move them; 2. the music of the organ or Magrepha; 3. the blows which resounded from the pedestal of the basin of bronze; 4. the voice of the priest summoning the people to the morning service; 5. the music of the flutes and the clashing of the cymbals; and sixth and last the voice of the High Priest on the great Day of Atonement, when he pronounced the sacred Tetragrammaton or great and terrible name of Jehovah. Moreover the scent of the incense burnt in the Temple also reached Jericho. Thanks*

*to the great height of the site of the Temple, the town itself was lit up at night by the candles in the golden candlesticks in the Court of the Gentiles, the wicks for which were made of the cast off vestments and sashes of the priests. When these wicks were of linen the flame rose straight up, but this was not the case if they were of cotton. It is said that on clear nights the women of Jerusalem were able to sort out their wheat by the light of the logs of wood burning on the altar. In fact a big fire was made up at night, so that smouldering embers might be found in the morning. In the background of my picture on the right, can be seen the mountains at the base of which is the village of Ain-Kartim, where Saint Elizabeth dwelt, and near to it is the desert of Saint John the Baptist. On the left is the road leading to Bethlehem and Hebron is situated behind the loftiest mountain.*

On page 75 will be found a second restoration of Jerusalem taken from the south-east. It represents the massive Temple buildings, the actual walls of which have been discovered, as they rose above the valley of Jehoshaphat. On the left is the suburb of Ophel, succeeded by the upper portion of the town called Sion. Above, at the south-west angle of the walls, can be seen a bridge of three arches, part of the foundations of which still remain in the western wall of the Temple. Built up against the eastern wall is a crowded mass of houses protected by a wall of which some remains have been found in excavations and to which the name of the wall of Nehemiah has been given. These houses originally formed a hamlet in which lived the masons employed in the Temple works: Joseph of Arimathea was, it is said, the owner of these houses. The débris of the Temple after its destruction and the rubbish flung upon the ruins by order of the Romans, to prevent the Jews from resorting thither to pray, and which went on accumulating for some two or three centuries, was cleared away in obedience to Omar and thrown over the walls into the Kedron valley, which they completely choked up, at the same time burying the village. Omar himself set the example by throwing the first basketful of rubbish over the wall. All that can now be seen is the top of this enclosure wall but it was originally something like 80 feet high, as proved by the measurements taken by English explorers. The viaduct spanning the valley was the road by which the red heifer was led to the Mount of Olives to be sacrificed and along it the scape-goat also was taken to the desert, a low wall in the centre of the viaduct keeping it apart from the



*South-west angle of the Haram on the site of the Temple, taken from the Gate of the Mughrabees. J.-B. T.*



Modern Jerusalem.

J.-B. T.

crowd. There was a little bridge over the Kedron built and kept in order at the expense of the High Priest. Each new High Priest, disdaining to use the old bridge, had it thrown down and a new one built at his own cost. More even than that, Simon the Just, having to sacrifice two red heifers during his term of office, would not let the second pass over the bridge which had served for the first, but considered it necessary to have a new bridge built, so that the victim might cross by way of a perfectly untrodden track. It was necessary moreover to have a passage in the middle of the bridge reserved for the red heifer and still more for the scape-goat, to protect them from the attacks of the Babylonians who would come and pull the beard of the goat or otherwise torment it to make it go on faster crying : « Get along with you ! be off and take our sins away ! » The bridge was of wood painted red, the colour red being with the Jews emblematical of sin. The scape-goat wore tassels of scarlet wool which had been fastened on to his forehead by the high priest with scarlet bands and the heifer chosen for sacrifice was also always red, as a symbol of the sin she was to expiate. It will be noticed that the walls immediately surrounding the sanctuary on the side of the Eastern or Nicanor gateway are lower than the others: this was to allow the Temple buildings to stand out more distinctly so that when the High Priest had sacrificed the red heifer he could sprinkle the blood towards the Holy of Holies, for he could see the entrance to it across the valley of Jehoshaphat. Thanks to this lowness of the walls the exact spot where the entrance to the sanctuary once stood can be identified near the centre of the rock on which the Mosque of Omar is built: it is also easy to make out where the High



Priest stood on the Mount of Olives during the offering up of the sacrifice just alluded to. Above the sanctuary can be seen a flight of crows, a detail founded on the fact of the existence having been proved of a reservoir of water on the flat roof, provided to attract the birds and prevent them from going elsewhere and soiling the other portions of the sacred buildings. Moreover the Holy of Holies was protected by a roof, covered over with gold and even the vestibule which dominated the pinnacle was covered with plates of gold, whilst the roofs were all set with spikes to keep birds from settling on them. In the background of my picture can be seen the four towers of the Antonia Citadel built by Herod.

After the siege and destruction of Jerusalem the early Christians, who had at first taken refuge at Pella on the other side of the Jordan, returned to Jerusalem. They flocked in crowds to do homage to the spots sanctified by the preaching and the miracles of Jesus. Gradually their numbers increased so much that two hundred years later the Emperor thought their presence worthy of his notice and, with a view to driving them away, he was not content merely, as already described, to have all the refuse of the town piled up on the site of the Temple, but he also had a temple which he dedicated to Venus erected on the plateau of Golgotha. At the same time he built a temple to Jupiter on the Mount of Olives, from which Jesus had ascended to Heaven, whilst at Bethlehem on the site of the Caves of the Nativity he set up yet another temple dedicated to Adonis. These various desecrations brought about an unexpected result, no doubt through the special intervention of Providence, for it was by this means that the sites of the various sacred spots were protected in the numerous risings and wars, whilst the heathen buildings also faithfully kept alive the memory of the exact position of every sanctuary venerated by the Christians. Saint Helena, the mother of Constantine, found the temples *in situ*; she had but to have them pulled down to discover the various Holy Places unchanged beneath their ruins.

The engraving on page 74 represents the funereal monument known as the Tomb of Absalom, no doubt because it was erected on the same spot as that formerly occupied by the tomb of the son of David. The character of the structure however, with its mixture of Greek and Oriental details, does not justify the attribution to it of so ancient an origin. It is a chamber hewn with the chisel and the pickaxe in an isolated monolithic rock on the rising ground. The interior is entirely without ornament, but as can be seen in the engraving the

outside is decorated with pilasters cut in the living rock, whilst the whole is surmounted by a cone added separately, part of which is also shewn in my sketch. Josephus, speaking of the original Tomb of Absalom, says that it was a marble column situated about three hundred paces from Jerusalem and was known as Absalom's Place. This is what we read on the subject of Absalom's grave in the second book of Samuel, chap. xviii, verse 17: « And they (the soldiers of Joab) took Absalom and cast him into a great pit in the wood and laid a very great heap of stones upon him; and all Israel fled every one to his tent. » Now Absalom in his life-time had erected a monument for himself in what was called the King's Dale for he said: « I have no son to keep my name in remembrance and he called the pillar after his own name and it is called to this day Absalom's Place. » This name is sometimes translated Absalom's Hand, which need not surprise us for the Hebrews were in the habit of using the original word for hand to designate any special spot or to preserve its memory. It is said that every one who passed the monument threw a stone upon it in token of the horror in which all the people of the country held Absalom's crime and as a matter of fact the lower portion of the Tomb is completely hidden by the masses of stones accumulated about it.

It will perhaps be as well for me to call attention to the fact that I have taken this and other tombs as the starting points of my restorations of the Temple buildings. It seemed to me natural to suppose that the architects of that period often adopted the same forms and the same style of ornamentation in their buildings and that what we call originality now-a-days was totally unknown in that time of unchanging traditions. The artist was allowed but an

infinitely small amount of liberty of design: he had but to carry out the wishes of the higher powers. Art was almost exclusively restricted to the service of religion and was compelled not only to submit to its influence but to carry out its orders. This is self-evident in the monuments of Egyptian art which have come down to us and Jewish art could not of course escape a law so general through-

out the East; moreover the presence of the massive buildings dominating the valley of Jehoshaphat would necessarily exercise a considerable influence over the imagination of the artists of the day. What better could they do than imitate the Temple? Was it not built under conditions of exceptional splendour? Was it not a sacred building, every stone of which was



The Tomb of Absalom in the Valley of Jehoshaphat



*North-east angle of Jerusalem.*

J. J. T.

in a certain sense a prayer? And was it not an act of piety to revive its memory in a tomb? As a result of all this a very great number of antique designs are reproduced in the works of various architects. This is why I have felt justified in introducing into some of my restorations of the Temple, certain characteristic details such as the corner pediments and the cornices arranged one above the other in the peculiar manner I observed alike in the Tomb of Absalom, in that of Saint James and in the sepulchral monuments of Petra.



*Ornament in gilded metal from the Es-Salihia Mosque, called the Mosque of Omar.*

J. J. T.



*Capital from the El-Aksa Mosque.*



# THE PASSION

HOLY THURSDAY

The Man bearing a pitcher

Saint Mark — Chap. 14

**L**et primo  
die azy  
morum,  
quando  
pascha immolant,  
dicunt ei discipuli :  
Quo vis eamus , et  
paremus tibi ut man-  
duces pascha?

13. Et mittit duos  
ex discipulis suis, et  
dicit eis : Ite in ci-  
tatem, et occurret vo-  
bis homo lagenam  
aque bajulans. Se-  
quimini eum,

14. Et quocum-  
que introierit, di-  
cite domino domus,  
quia Magister dicit: Ubi est refectio mea,  
ubiq pascha cum discipulis meis manducem?



*The Man bearing a pitcher.*

**A**ND the first  
day of unleavened  
bread,  
when they killed the  
passover, his disciples  
said unto him, Where  
wilt thou that we go  
and prepare that thou  
mayest eat the pass-  
over ?

13. And he sendeth  
forth two of his dis-  
ciples, and saith unto  
them, Go ye into the  
city, and there shall  
meet you a man bear-  
ing a pitcher of water :  
follow him.

14. And whereso-  
ever he shall go in,  
say ye to the goodman  
of the house, The Master saith, Where  
is the guestchamber, where I shall

15. Et ipse vobis demonstrabit cœnaculum grande, stratum; et illic parate nobis.

16. Et abierunt discipuli ejus, et venerunt in civitatem; et invenerunt sicut dixerat illis, et paraverunt pascha.

17. Vespere autem facta, venit cum duodecim.

eat the passover with my disciples?

15. And he will shew you a large upper room furnished *and* prepared : there make ready for us.

16. And his disciples went forth, and came into the city and found as he had said unto them : and they made ready the passover.

17. And in the evening he cometh with the twelve.



*The disciples had asked the Saviour to give them His instructions about the Passover and He had chosen Saint Peter and Saint John to go and prepare everything and first of all to find the place described by Him. They are represented in my picture watching for the man passing bearing a pitcher, of whom the Master had spoken, having for this purpose taken up their posts against the wall of the Sion quarter, where the street leads down by way of the Ophel suburb to the well now known as the Fountain of the Virgin, the ancient En-Rogel. The water of this well being the purest in Jerusalem was the best suited for making the unleavened bread used at the Passover. Men and women bearing pitchers pass along this street, the women in greater numbers than the men, for the fetching of water is generally their business.*

*It would therefore be easy to observe the few men who returned from the well, slowly climbing up the hill, laden as they are with their heavy loads. Many have already passed, but not yet the one designated by the Master. When he comes it is John, the beloved and trusted friend of Jesus, who recognizes him immediately, and the disciples at once prepare to follow him. They have scarcely a hundred steps to go for they are already far up the street and quite close to the ancient Sion, which looks down upon the mountain on which Jerusalem is built. The precise and homely details here given to us by the Evangelist, with those supplied throughout the whole history of the successive scenes of the Passion, enable us to obtain a wonderfully vivid and truthful*



*Jerusalem as seen from the Hill of Evil Counsel*

idea of all the facts connected with this deeply interesting period. We feel that eye-witnesses are speaking, or at least that eye-witnesses inspired the writer even in his most minute shades of expression. Saint John saw everything, the other apostles were in the very best possible position for obtaining trustworthy testimony; so that in reading the divine record, the whole tragic story is lived through again, as it were before our very eyes, the two thousand years which have passed roll away as though they had never been and we receive just such a vivid impression as we should in reading a contemporary journal.

We have already in our Introduction given our reasons for indicating the very hours when the events we have to describe took place. To realize this idea we have adopted what seems to us the natural plan of giving the accompanying design, shewing two angels upholding a dial, to shadow forth the interest taken in Heaven from whence they come, in the work of the God-man. They wear stoles such as are worn by priests on Good-Friday, when the sacrifice on Calvary is commemorated and in their hands they hold tapers which are symbols of light and purity. On the dial itself the time at which the events under notice took place is indicated in the modern way to make it more readily intelligible. The spectator can thus give himself up the more readily to contemplation, watch the daylight gradually die away, the moon rise and as it sets, see the night slowly ebb away as it were drop by drop, to give place to a new dawn the dawn of that grand day, with its morning full of anguish, its terrible noon, its sad twilight and night. Then, face to face with the unfolding of the profoundly affecting drama, our own tears begin to flow as we too mark the passing of the hour. But no! that divine hour does not pass, for it is eternal! He willed to live through it; neither He nor His work can ever pass away and He remains alive even in death. For this reason the night, symbol of eternal life, is shown behind the angels. It is studded and illuminated by countless stars; their number and the unchanging steadfastness of their light calling up a vision of the grandeur of Him who is about to die and of His eternity, which has neither beginning nor end.



Thursday evening.

J.-G.T.



From the Valley of Hinnom. J.-G.T.



## The Jew's Passover

Saint Matthew — Chap. 26, v. 20



ESPERE autem facto, discumbebat cum duodecim discipulis suis.



ow when the even was come, he sat down with the twelve.



*The room is prepared for the Passover; the draperies, decorated with festoons of foliage, hang as usual between the pillars; the lamp is lit, for it is already night. The twelve apostles, with Christ in the midst of them, are beginning the ceremonial of the feast in accordance with the ancient ritual: with robes tucked up, loins girt, sandals on the feet and the staff in the hand, in a word in travelling dress in remembrance of the Exodus from Egypt. Thus must be accomplished the solemn ceremony every Jew was bound to perform and of which the principal rite was the eating of the Paschal Lamb.*



*The Lord's Supper. Judas dipping his hand in the dish.*



## The Lord's Supper — Judas dipping his hand in the dish Saint Mark — Chap. 14



ESPERE autem facto venit  
cum duodecim.

18. Et discubentibus  
eis et manducantibus, ait  
Jesus : Amen dico vobis,  
quia unus ex vobis tradet me, qui man-  
ducatur mecum.

19. At illi cœperunt contristari, et  
dicere et singulatim : Numquid ego?

20. Qui ait illis : Unus ex duodecim,  
qui intingit mecum manum in catino.

SANCT. JOAN. — C. 13

21. Cum hæc dixisset Jesus, turbatus  
est spiritu; et protestatus est, et dixit :



ND in the evening he com-  
eth with the twelve.

18. And as they sat  
and did eat, Jesus said,  
Verily I say unto you,  
One of you which eateth with me shall  
betray me.

19. And they began to be sorrowful,  
and to say unto him one by one, *Is it*  
*I?* and another *said*, *Is it I?*

20. And he answered and said unto  
them, *It is* one of the twelve, that dip-  
peth with me in the dish.

SAINCT. JOHN. — CH. 13

21. When Jesus had thus said, he was  
troubled in spirit, and testified and

Amen, amen dico vobis, quia unus ex vobis tradet me.

22. Aspiciebat ergo ad invicem discipuli, hæsitantes de quo diceret.

23. Erat ergo recumbens unus ex discipulis ejus in sinu Jesu, quem diligebat Jesus.

24. Innuit ergo huic Simon Petrus, et dixit ei : Quis est de quo dicit?

25. Itaque cum recubuisse illi super pectus Jesu, dicit ei : Domine, quis est?

26. Respondit Jesus : Ille est cui ego intinctum panem porrexero. Et cum intinxisset panem, dedit Iudee Simonis Iscariotæ.

27. Et post buccellam introivit in eum Satanas ; et dixit ei Jesus : Quod facis, fac citius.

said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.



We have already described the way in which the guests were placed at meals. After having removed the sandals, they ate their food, reposing on couches, as indicated in the verse of the Gospel quoted above by the Latin word *discumbens*. This couch was a sort of divan sloping slightly towards the feet and provided with a headrest at the upper end. Long cushions were placed on the couches so that those using them could recline comfortably on the left side, leaving the right arm and hand free. There was generally room enough on each couch for two people, except on the couches at the end of the table or on the inside of the horse-shoe it formed. The servants in waiting stood in the centre and the couches radiated all round it, each at right angles with the table. This arrangement explains how it was that Saint John, placed on the right hand of Jesus, could easily lean his head upon the breast of the Lord and speak to Him in a low voice without being heard, whilst Saint Peter, placed on the left side had next to him the arm on which Jesus was reclining so that it would be much more difficult for him to communicate with the Master. As for the place occupied by Judas, that is to a certain extent necessarily determined by the incident itself which is represented in my engraving; for to be able to dip his hand in the same dish as the Saviour he would have to occupy a



A typical Jew of Jerusalem.

J.-J.T.

seat in the centre of the horse-shoe nearly opposite to Jesus. In the Gospel account quoted above, it will be noticed how full of melancholy reproach is the insistence with which the Master speaks of the treason about to be committed. « One of the twelve » He says emphatically, so that no one may suppose He is speaking of one of the many disciples who were less familiar with His person and on whom He had not showered so many fatherly benefits. « One of you that dippeth with me in the dish » he insists; the fact of eating out of one dish being indeed considered amongst the Jews and throughout the whole of the East as a kind of covenant, which in case of injury inflicted by one of the parties to it on the other aggravated the heinousness of the offence. With regard to Judas the remark had the greater weight inasmuch as he and the Lord had not taken this one meal only together, but he had long been admitted to close and constant intimacy with Jesus. Another touching detail is that the other eleven, conscious though they were of their own rectitude and of the horror with which the mere thought of betraying their Master inspired them, nevertheless asked in deep humility : « Is it I, Lord? » So profound is their confidence in the supernatural power of Jesus that they are disposed to believe in what He should say even more than in the testimony of their own consciences. It is remarkable that Jesus, who knew before hand which would be the traitor, behaved to Judas to the very end in a manner so full of delicate tact, that he did not feel that he was meant when he heard the simple words : « One of you shall betray me. »



## Jesus washing the Disciples feet

Saint John — Chap. 13



URGIT a cœna et ponit vestimenta sua; et cum accepisset linteum, præcinxit se.

5. Deinde mittit aquam in pelvem, et cœpit lavare pedes discipulorum et extergere linteo quo erat præcinctus.

6. Venit ergo ad Simonem Petrum; et dicit ei Petrus : Domine, tu mihi lavas pedes?

7. Respondit Jesus et dixit ei : Quod ego facio, tu nescis modo; scies autem postea.

8. Dicit ei Petrus : Non lavabis mihi pedes in æternum. Respondit ei Jesus : Si non lavero te, non habebis partem mecum.



E riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter : and Peter saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Dicit ei Simon Petrus : Domine, non tantum pedes meos, sed et manus et caput.

10. Dicit ei Jesus : Qui lotus est, non indiget nisi ut pedes lavet, sed est

9. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10. Jesus saith to him, He that is washed needeth not save to wash *his*



mundus totus. Et vos mundi estis, sed non omnes.

11. Sciebat enim quisnam esset qui traderet eum; propterea dixit: Non estis mundi omnes.

feet, but is clean every whit: and ye are clean, but not all.

11. For he knew who should betray him; therefore said he, Ye are not all clean.



*Their Paschal duties performed in accordance with the requirements of the Jewish law, and before the inauguration of the new rite which Jesus was about to institute, the Lord and His disciples left the room in which they had kept the Passover, to repair to another divided into two parts by a curtain, on one side of which seats were provided for the new ceremony. The apostles were seated in the same order as before, for already the Christian hierarchy may be said to have been founded. On the left, at the edge of the table, is Judas, succeeded by Saint*

*Thomas, Saint Bartholomew, Saint James the Less, who is bringing the water, Saint James the Greater and then Saint John, who is looking down at the basin in which the feet are to be washed. The Saviour has taken up His position in the centre of the group, having on His left, that is to say on the right of the picture, Saint Peter, Saint Andrew, Saint Thaddæus, Saint Simon, Saint Matthew and Saint Philip. Jesus has begun with Philip, who is putting on his sandals again; the scene with Saint Peter described in the sacred text will take place in the centre and the ceremony will conclude with the washing of the feet of Judas.*



*The Communion of the Apostles*

J. J. T.

## The Communion of the Apostles

Saint Luke — Chap. 22

**E**t accepto pane, gratias egit,  
et fregit, et dedit eis di-  
cens: Hoc est corpus me-  
um, quod pro vobis datur.



ND he took bread, and gave  
thanks, and brake it, and  
gave unto them, saying,  
This is my body which is

Hoc facite in meam commemorationem.

20. Similiter et calicem, postquam cœnavit, dicens: Hic est calix novum testamentum in sanguine meo, qui vobis fundetur.



given for you : this do in remembrance of me.

20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.



*The disciples had already been profoundly moved by the washing of their feet by the Lord and the mysterious words Jesus had just pronounced over the bread and wine had put the finishing touch to their emotion. At heart, in spite of all the comforting words their Master had lavished upon them they are anxious and saddened by their presentiment of the events about to take place and they are all silent. Jesus alone says a few words in a low voice; He breaks the sacred bread and distributes it amongst the disciples, who reverently approach to receive it in their hands. Such is the subject of my picture, which altogether repudiates the idea that the Eucharistic bread was passed from hand to hand, beginning with that of Jesus and ending with the most distant of the disciples, which would have made it appear as if the apostles had not had the consolation of receiving direct in each case the token of their Master's infinite love for them. I have therefore supposed, as indeed the sacred text seems to suggest, that Saint John and Saint Peter, placed on the right and left hand of Jesus, were the first to communicate and that the other apostles came in turn one by one, with feelings suitable to a moment so supreme, to receive the same great privilege. The church was now founded and it was therefore fitting to inaugurate a ceremony, which was to be repeated throughout all future centuries, in such a manner as to impress all who were present with the solemnity of the sacred rite and enable them ever to retain undimmed their memory of it.*



Thursday evening.



## The Departure of Judas

Saint John — Chap. 13, v. 30



UM ergo accepisset ille buc-  
cellam, exivit continuo.  
Erat autem nox.



E then having received the  
sop went immediately out :  
and it was night.

*Judas, impatient to execute his designs and annoyed moreover at the words of Jesus: « That thou doest, do quickly », left the guest-chamber and hurried away, after having no doubt himself taken part in the celebration of the second Passover and received a portion of the sacred bread. It was already night and the moon was rising, casting deep shadows in the narrow streets and thus intensifying the gloom. The ninth hour was approaching and Judas was impatiently expected. Many were those who would not go to bed that night, the gratification of their hatred would have to serve instead of repose. Complete silence reigned in the town except for the occasional barking of dogs, breaking the stillness at irregular intervals. Judas glided along the walls and went down into the city, approaching the Temple, where he expected to find the soldiers of the escort which was to go with him to take Jesus. There were some bridges to cross and the silence seemed deeper than ever down in the valleys separating the Temple from the town. Perhaps an occasional cry may for a moment have added to the betrayer's distress: a sentinel may have fallen asleep in some porch and an officer of the night patrol may have set fire to his gibbeh or upper garment to wake him, according to the requirements of the law.*



*The Departure of Judas.*

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## The last Discourse of our Lord Jesus Christ

Saint John — Chap. 13



UM ergo exisset, dixit Je-  
sus: Nunc clarificatus est  
Filius hominis; et Deus  
clarificatus est in eo.



32. Si Deus clarificatus est in eo,

HEREFORE, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32. If God be glorified in him, God

et Deus clarificabit eum in semetipso;  
et continuo clarificabit eum.

shall also glorify him in himself, and  
shall straightway glorify him.



*The Last Discourse of Jesus Christ*

J. D. T.

33. Filioi, adhuc modicum vobiscum sum. Quæretis me; et sicut dixi Iudæis: Quo ego vado, vos non potestis venire; et vobis dico modo.

34. Mandatum novum do vobis: ut diligatis invicem sicut dilexi vos, ut et vos diligatis invicem.

35. In hoc cognoscent omnes quia

33. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35. By this shall all *men* known that



OUR LORD JESUS CHRIST



discipuli mei estis, si dilectionem habueritis ad invicem.

SANCT. JOAN. — C. 14

1. Non turbetur cor vestrum. Creditis in Deum; et in me credite.

2. In domo Patris mei mansiones multae sunt. Si quo minus, dixisset vobis; quia vado parare vobis locum.

3. Et si abiero et præparavero vobis locum, iterum venio, et accipiam vos ad me ipsum, ut ubi sum ego et vos sitis.

4. Et quo ego vado scitis, et viam scitis.

ye are my disciples, if ye have love one to another.

SAINT JOHN. — CH. 14

1. Let not your heart be troubled : ye believe in God, believe also in me.

2. In my Father's house are many mansions : if *it were* not so, I would have told you. I go to prepare a place for you.

3. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go ye know, and the way ye know.



*The new order had begun : the old order had already given place to it: as the church sings in the office of the Holy Sacrament : « Et antiquum documentum novo cedat ritui. » Henceforth every act of Jesus, every gesture however slight, takes a new and in a certain sense a sacramental signification, it is so to speak the liturgical initiation of the Apostles and it behoves them to remember in order that they may communicate to their spiritual heirs everything the Saviour did and said on this His last night on earth. In our engraving the Saviour is represented wearing His prophet's mantle, in which we see the origin of the cope, a wide garment fastened at the neck, which falls in a very different manner to an ordinary mantle. In the book of Numbers (chap. xv, v. 38) and in Deuteronomy (chap. xxxii, v. 12), Moses commanded the Jews to wear at religious ceremonies a mantle adorned « with fringes upon the four quarters » and « upon the fringe of the border a ribband of blue » and a tassel made up of several*

bows. These four decorated corners symbolized the four letters of the name of Jehovah : J. H. V. H. and, as stated in the verse of Numbers succeeding that quoted above, those who looked upon them were to « remember all the commandments of the Lord and to do them » and not to seek after the desires of their own hearts and their own eyes which might lead them to be unfaithful.



*Thursday evening*

*and 1*

As we have already pointed out, it must have been one of these tassels that was touched by the woman with an issue of blood, when in the midst of the crowd pressing upon Him, she approached Jesus from behind in the hope of being freed from her infirmity. The stole now worn by officiating priests with its fringes and the cross embroidered in the corners seems to us not unlike the garment we have been describing. However that may be, the apostles are very sure to have worn the tallith with the four tassels at the Feast of the Passover and this is why I have represented them in it in the picture illustrating the last discourse of the Lord. They are not grouped accidentally, but in strictly hierachal order, in order to shadow forth the organization of the Church, which from this time may be looked upon as an accomplished fact. Jesus standing in the midst of His disciples, and as it were officiating for them, pronounces his last words; his farewell discourse. Reading the account of it in the Gospel of Saint John we cannot fail to be impressed with the deep solemnity of the occasion, indeed the whole night seems to have been passed in the observance of an uninterrupted series of sacred rites.



*Ornament in gilded metal from the Es-Sakha Mosque, called that of Omar*

*J. J. T.*

« Philip, he that hath seen me hath seen the Father »

Saint John — Chap. 14



Icitt ei Thomas : Domine,  
nescimus quo vadis; et  
quo modo possumus  
viam scire?

6. Dicit ei Jesus : Ego  
sum via, et veritas, et vita. Nemo venit  
ad Patrem nisi per me.

7. Si cognovissetis  
me, et Patrem meum  
utique cognovissetis;  
et amodo cognoscetis  
eum, et vidistis eum.

8. Dicitei Philippus :  
Domine, ostende nobis  
Patrem, etsufficit nobis.

9. Dicit ei Jesus :  
Tanto tempore vobis-  
cum sum, et non cog-  
novistis me? Philip-  
pe, qui videt me, videt  
et Patrem. Quo-  
modo tu dicis : Osten-  
de nobis Patrem?

10. Non creditis quia ego in Patre, et  
Pater in me est? Verba quæ ego loquor  
vobis, a me ipso non loquor. Pater au-  
tem in me manens ipse facit opera.

11. Non creditis quia ego in Patre,  
et Pater in me est?



HOMAS saith unto him, Lord,  
we know not whither  
thou goest; and how can  
we know the way?

6. Jesus saith unto him,  
I am the way, the truth, and the life :  
no man cometh unto  
the Father, but by me.

7. If ye had known  
me, ye should have  
known my Father also :  
and from henceforth ye  
know him, and have  
seen him.

8. Philip saith unto  
him, Lord, shew us the  
Father, and it sufficeth us.

9. Jesus saith unto  
him, Have I been so  
long time with you,  
and yet hast thou not  
known me, Philip? he  
that hath seen me hath  
seen the Father; and  
how sayest thou *then*,  
Shew us the Father?

10. Believest thou not that I am in  
the Father, and the Father in me? the  
words that I speak unto you I speak  
not of myself : but the Father that  
dwelleth in me, he doeth the works.

11. Believe me that I *am* in the  
Father, and the Father in me : or else  
believe me for the very works' sake.



*The bridge of Kedron : coming from Gethsemane.*

12. Alioquin propter opera ipsa credite. Amen, amen dico vobis, qui credit in me, opera, quæ ego facio, et ipse faciet, et majora horum faciet; quia ego ad Patrem vado.

13. Et quod cumque petieritis Patrem in nomine meo, hoc faciam, ut glorificetur Pater in filio.

14. Si quid petieritis me in nomine meo, hoc faciam.

15. Si diligitis me, mandata mea servate.

16. Etego rogabo Patrem, et alium Paracletum dabit vobis, ut maneat vobiscum in æternum,

17. Spiritum veritatis, quem mundus non potest accipere, quia non videt eum, nec scit eum; vos autem cognoscetis eum, quia apud vos manebit et in vobis erit.

18. Non relinquam vos orphanos; veniam ad vos.

19. Adhuc modicum, et mundus me jam non videt; vos autem videtis me, quia ego vivo, et vos vivetis.

20. In illo die vos cognoscetis quia ego sum in Patre meo, et vos in me, et ego in vobis.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask any thing in my name, I will do it.

15. If ye love me, keep my commandments.

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17. Even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18. I will not leave you comfortless: I will come to you.

19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20. At that day ye shall know that I am in my Father, and ye in me, and I in you.



*Philip, he that hath seen me hath seen the Father.*

J-J-T

*The Protestations of Saint Peter.*

J. J. T.

## The Protestations of Saint Peter

Saint Matthew — Chap. 26



*H*r hymno dicto, exierunt  
in montem Oliveti.

31. Tunc dicit illis Je-  
sus : Omnes vos scanda-  
lum patiemini in me in ista nocte.  
Scriptum est enim : Percutiam pastor-  
em, et dispergenter oves gregis.

32. Postquam autem resurrexero,  
præcedam vos in Galilæam.

33. Respondens autem Petrus, ait  
illi : Et si omnes scandalizati fuerint



*A*nd when they had sung an  
hymn, they went out into  
the mount of Olives.

31. Then saith Jesus  
unto them, All ye shall  
be offended because of me this night :  
for it is written, I will smite the shep-  
herd, and the sheep of the flock shall be  
scattered abroad.

32. But after I am risen again, I will  
go before you into Galilee.

33. Peter answered and said unto  
him, Though all *men* shall be offended

in te, ego numquam scandalizabor.

34. Ait illi Jesus : Amen dico tibi, quia in hac nocte antequam gallus cantet, ter me negabis.

35. Ait illi Petrus : Etiam si oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.

because of thee, yet will I never be offended.

34. Jesus said unto him, Verily I say unto thee, That this night before the cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.



*The mysterious ceremonies are now accomplished; the disciples must leave the guest-chamber and follow Jesus, who, as is His custom is going forth to pray. It is a very dark night, the moon appears now and then only to disappear directly, obscured by the clouds which drift across it, driven onward by the west wind from the sea. No sooner are they in the open air than the apostles are seized with anxious forebodings, the gloomy prophecies of the Master haunt them and they feel that the terrible moment foretold is not far off. In order to reach the Garden of Gethsemane from Sion, where the guest-chamber was situated, they had to leave the town and pass the ruins of the Tower of Shiloh, but recently destroyed, and the Gate by which the refuse from the town was removed. The southern wall of the town was then skirted and, passing the Ophel gate, they would find themselves on the slope of the mountain from which rose the huge buildings erected by Herod. In the distance, wrapt in shadow, was the bed of the Kedron torrent, at that time of year almost dried up, which was reached by a somewhat steep path dangerous at night to foot-passengers who had to cross the Kedron by a bridge. Several tombs, which still exist at the present day, were passed on the right, including those named after Absalom, Zachariah and Saint James. The whole scene is melancholy and gloomy in the extreme, for in addition to the tombs on the left, the traveller has on the right the mighty walls of the Temple, which tower above him and almost overwhelm him with their solemn majesty. At last Jesus and his followers reach Gethsemane, the name of which means wine-press and which was a farm*

*or oil-press surrounded by gardens or, more strictly speaking, by orchards sacred to the cultivation of fruit-trees such as the olive, the fig and the mulberry. As they made their way thither the anxiety of the Apostles was ever on the increase as the moment of danger drew nearer, for the triple influence of the gloom of the city and of the mountain, with the growing intensity of the darkness of the night, combined to weigh down their spirits. When about half-way on the road, Saint Peter, in the enthusiasm of his faith and in his confidence in himself for the future, began to make all manner of rash protestations of fidelity, little dreaming how soon he would break his promises. As for the other disciples, they were all thoroughly unnerved by terror and they were sure to flee at the very first alarm. It is now half-past ten at night.*

Saint Peter



## My soul is exceeding sorrowful unto death

Saint Mark — Chap. 14, v. 34



**E**r ait illis : Tristis est anima  
mea usque ad mortem :  
sustinet hic et vigilat.



**A**ND saith unto them, My  
soul is exceeding sorrowful  
unto death : tarry ye here,  
and watch.

*We have just explained that the Garden of Gethsemane is situated in the lower part of the valley, where begin the slopes of the Mount of Olives. Near to it are certain caves which have been converted into family tombs, some of which as yet unoccupied, afford places of retirement for solitary prayer and meditation. After having entered the Garden with Jesus the Apostles divided into two groups; three of them following the Master at a little distance, the rest dispersing about the mountain slopes so as to watch from a somewhat higher position the approaches to the garden. From thence in fact they could look down upon the various paths leading up to the Temple and no one could pass along them unnoticed. The three chosen companions of Jesus: Peter, James and John, accompanied Him in the direction of the cave to which he proposed retiring and, having reached a rock with a level surface about a stone's cast from it and a little above the path by way of which Judas and the soldiers led by him would presently appear, they halted in obedience to the command of the Saviour, whilst He himself went slowly forward, His soul exceeding-sorrowful unto death, to wrestle alone with the temptation assailing Him.*



My soul exceeding sorrowful unto death. J. J. T.



## The Agony in the Garden

Saint Luke — Chap. 22



**E**ripse avulsus est ab eis  
quantum jactus est lapidis;  
et positis genibus orabat,



**A**ND he was withdrawn from  
them about a stone's cast,  
and kneeled down, and  
prayed,

42. Dicens : Pater, si vis, transfer calicem istum a me; verumtamen non

42. Saying, Father, if thou be willing, remove this cup from me : nevertheless



*The Agony in the Garden.*

mea voluntas, sed tua fiat.

43. Apparuit autem illi angelus de cælo, confortans eum. Et factus in agonia, prolixius orabat.

44. Et factus est sudor ejus sicut guttae sanguinis decurrentis in terram.

not my will, but thine, be done.

43. And there appeared an angel unto him from heaven, strengthening him.

44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.



*When Jesus had reached the cave His anguish became even greater than before, reaching an intensity which the Evangelists describe by the expression « being in an agony ». In my*

picture the Saviour is represented at the culminating moment when all the approaching sufferings of His Passion and death, aggravated by the ingratitude of mankind, rise up before Him in all their awful reality. Angels now appeared to Him, each one bringing vividly before Him some one particular agony which He would have to endure; the circle they form as they move slowly about His prostrate Figure shadow forth one anguish after another with cruel relentlessness. This is the cup which Jesus prays His Father « if it be possible to remove from Him »; but all the time He knows full well that He must drink it and that to the very last drop: His soul shudders at the thought; His heart is breaking; the tears gush forth abundantly and in the extremity of His anguish He falls prostrate upon the ground, whilst His features, His limbs and His garments, with the rock on which He lies, are stained with His sweat, which is « as it were great drops of blood ».



## Could ye not watch with me one hour?

Saint Matthew — Chap. 26



*I*r venit ad discipulos suos, et invenit eos dormientes, et dicit Petro: Sic non potuistis una hora vigilare mecum?

41. Vigilate et orate ut non intretis in tentationem. Spiritus quidem promptus est, caro autem infirma.

42. Iterum secundo abiit, et oravit



ND he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

42. He went away again the second

dicens : Pater mi, si non potest hic calix transire nisi bibam illum, fiat voluntas tua.



*After the first paroxysm of agony had subsided Jesus went to His disciples to seek for some little consolation from them. They are His dearest friends; He will tell them all He is going through and when they have prayed together, the force of the temptation by which He is assailed will perhaps abate. The Saviour therefore approaches the place where He had left them, His garments in disorder, His hair still wet with the bloody sweat, bearing witness to the awful suffering He has gone through; His whole bearing betraying the dejection in which His agony has left Him. The apostles, worn out with sorrow and fatigue, have fallen asleep upon the rock, Peter still armed with the two swords with which he had provided himself before starting for Gethsemane. Not long ago we quoted the protestations of devotion made by the chief of the apostles in the extremity of his zeal; his enthusiastic ardour had however been damped by the sad prediction of Jesus and he had come to the garden not knowing what to think, but keeping concealed under his abayeh the two cutlasses or swords he had brought with him in case there should be a struggle. The silence and the terrors of this awful night have overcome him too now and he lies asleep, until he is roused by the gentle reproach of Jesus.*



Valley of Gethsemane

## Judas and the multitude with swords and staves

Saint Matthew — Chap. 26, v. 47



DHUC eo loquente, ecce  
Judas unus de duodecim  
venit, et cum eo  
turba multa cum gladiis  
et fustibus, missi a prin-  
cipibus sacerdotum et senioribus po-  
puli.



ND while he yet spake, lo,  
Judas, one of the twelve,  
came, and with him a great  
multitude with swords and  
staves, from the chief  
priests and elders of the people.



JUDAS AND WITH HIM A GREAT MULTITUDE

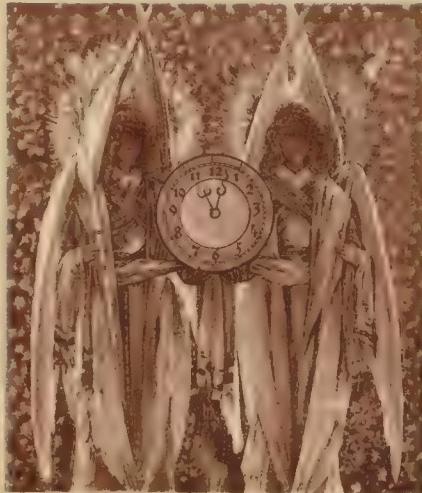


*Iscariot, the surname of Judas, has given rise to many different opinions. Some, amongst others Eusebius and Saint Jerome, think that the traitor was born in the town of Iscarioth belonging to the tribe of Ephraim and that he took his second name from it. Others, affirm that he was of the tribe of Issachar and on that account was called Issachariotes or abbreviated, Ischariots: but the more universally received and certainly the most probable explanation is that the name of the betrayer was made up of the two Hebrew words : ish and carioth or Kerioth. Now Kerioth is a small town belonging to the tribe of Judah, so that the traitor was the only one of the Apostles of Judaean extraction, the others being all from Galilee and related more or less nearly to one family. The surname of Judas has indeed been variously interpreted by the commentators on the Bible and the following are some of the meanings suggested: gloomy presentiment, the usurer, the liar, the traitor, and the leathern apron, the last in allusion to Judas having carried the bag of money. Saint Jerome translates it with the sentence: « this was his reward » and it might also mean « the man who was hung ». The traitor and those wherewith him, left Jerusalem by the same gate as Jesus Himself had done; that of Ophel: then going down the rapid descent leading to the brook Kedron, they crossed the bridge spanning it and went onto the Garden of Gethsemane.*

Judas.

J.-B. T.

*Judas was accompanied by numerous scribes and Pharisees and he now again exhorted them to take every possible precaution to prevent the escape of Jesus. If He attempted to slip away unperceived, as had happened before on the brow of the hill above Nazareth, or still more recently in the Temple, they must be prepared to stone Him at once! Then however the Master had said: « Mine hour is not yet come », whereas now the hour had come and Judas perhaps secretly wished, though he appeared to fear, the frustration of the plot his avarice had led him to engage in, but which could yield him no further advantage now. Judas was however to achieve complete success and may be the ease, with which his crime was accomplished was not the least count in his subsequent despair.*



Thursday evening

J.-B. T.

## Judas betraying Jesus with a kiss

Saint Mark — Chap. 14



EDERAT autem traditor ejus signum eis, dicens : Quemcumque osculatus fuero, ipse est; tenete eum et ducite caute.

45. Et cum venisset, statim accedens ad eum, ait : Ave, Rabbi, et osculatus est eum.

46. At illi manus injecerunt in eum, et tenuerunt eum.

S. MATTH.  
c. 26

49. Et confestim accedens ad Jesum, dixit : Ave, Rabbi; et osculatus est eum.

50. Dixitque illi Jesus : Amice, ad quid venisti? Tunc accesserunt, et manus injecerunt in Jesum, et tenuerunt eum.



nd he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45. And as soon as he was come, he g o e t h straight-way to him, and saith, Master, master; and k i s s e d him.

46. And they laid t h e i r hands on him, and took him.

ST. MATT.  
CH. 26



49. And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50. And Jesus said unto him, Friend wherefore art thou come? Then came they, and laid hands on Jesus, and took him.



*According to a tradition quoted by Saint Ignatius in a letter to Saint John the Evangelist, Saint James the Less, who was in the garden with Jesus, resembled Him so much that one might well have been taken for the other. It was perhaps for this reason that the Jews required of Judas that he should identify Jesus with a kiss. In my picture, Judas is seen rising*

*on tip-toe to reach the face of his Master. Saint Peter, seeing the treacherous embrace and anticipating the scuffle which is about to ensue, asks the Lord if he shall call the other eight apostles, who have remained in the garden at some little distance off. The scene of the tragic incident is on the path between the garden of Gethsemane and the Mount of Olives.*



## « They went backward and fell to the ground »

Saint John — Chap. 18



ENIT illuc cum laternis, et  
facibus, et armis.



UDAS then, having received  
a band of men and officers  
from the chief priests and  
Pharisees, cometh thither  
with lanterns and torches  
and weapons.

4. Jesus itaque sciens omnia quæ

4. Jesus therefore, knowing all things

ventura erant super eum, processit et dixit eis: Quem quæritis?

5. Responderunt ei: Jesum Nazarenum. Dixit eis Jesus: Ego sum. Stabat autem et Judas, qui tradebat eum, cum ipsis.

6. Ut ergo dixit eis: Ego sum, abierrunt retrorsum, et ceciderunt in terram.

7. Iterum ergo interrogavit eos: Quem quæritis? Illi autem dixerunt: Jesum Nazarenum.

8. Respondit Jesus: Dixi vobis, quia ego sum. Si ergo me quæritis, sinite hos abire.

9. Ut impleretur sermo, quem dixit: Quia quos dedisti mihi, non perdidi ex eis quemquam.

that should come upon him, went forth, and said unto them, Whom seek ye?

5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.

7. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way:

9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.



Saint James the Less

in connection with his many virtues, won for him the greatest veneration even from the Jews.



*The treason is accomplished now, and from the shadows of the trees issue the satellites forming the escort of Judas, who press forward in disorder to seize the person of the Lord. The Master, seeing that they were arresting the Apostles also, exclaimed: « I am he! » and anxious to have it fully understood that He surrendered voluntarily, He almost for the last time before His death, availed Himself of His supernatural power. As He pronounced the simple words: « I am he! » the soldiers were all flung backward by an irresistible force and fell to the ground.*

*The drawing on this page represents Saint James the Less or the Small and in this portrait I have brought out the likeness to the Master. The son of Mary Cleophas, this apostle was one of those who were called the brothers of the Lord, because they were of the same family and when later James the Less became Bishop of Jerusalem, he retained the title, which, taken*

## Peter smites off the ear of Malchus

Saint John — Chap. 18



**S**IMON ergo Petrus, habens gladium, eduxit eum, et percussit pontificis servum; et abscidit auriculam ejus dexteram. Erat autem nomen servo Malchus.

11. Dicit ergo Jesus Petro: Mitte gladium tuum in vaginam. Calicem quem dedit mihi Pater, non bibam illum?



*Peter smites off the ear of Malchus. J.-J. T.*



**H**EN Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?



## Christ healing the ear of Malchus

Saint Luke — Chap. 22



**E**SPONDENS autem Jesus, ait: Sinite usque huc. Et cum tetigisset auriculam ejus, sanavit eum.

52. Dixit autem Jesus ad eos, qui venerant ad se, principes sacerdotum, et magistratus templi, et seniores: Quasi ad latronem existis cum gladiis, et fustibus.

53. Cum quotidie vobiscum fuerim in



**A**ND Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53. When I was daily with you in

templo, non extendistis manus in me : sed hæc est hora vestra, et potestas tenebrarum.

the temple ye stretched forth no hands against me : but this is your hour, and the power of darkness.



*Jesus had just been nearly strangled with barbarous brutality and Peter, in his zeal for His Master, had used his sword, cutting off the ear of Malchus, which covered with blood, hangs down from the head of the luckless soldier. But Jesus was there : He rebuked the too eager apostle and turning to the wounded man expressed His willingness to heal him. No doubt think the bystanders, He is going to be guilty of some fresh act of sorcery : what a good thing it will be to have some fresh charge to add to the indictment which is being drawn up against Him whom they characterize as a deceiver. Did He not only the other day heal a blind man in the Temple by merely anointing his eyes with a clay made of earth mixed with His own spittle ? Had He not restored to health*



*Christ healing the ear of Malchus.*

*at the Pool of Bethesda the cripple who had had an infirmity of thirty-eight years standing? Jesus however troubled Himself not at all about their perverse thoughts, He touched the ear of the wounded man and thus consecrated His last moment of liberty to the healing of one of His enemies.*



### “ De torrente in via bibet ”

Psalm 110, v. 7



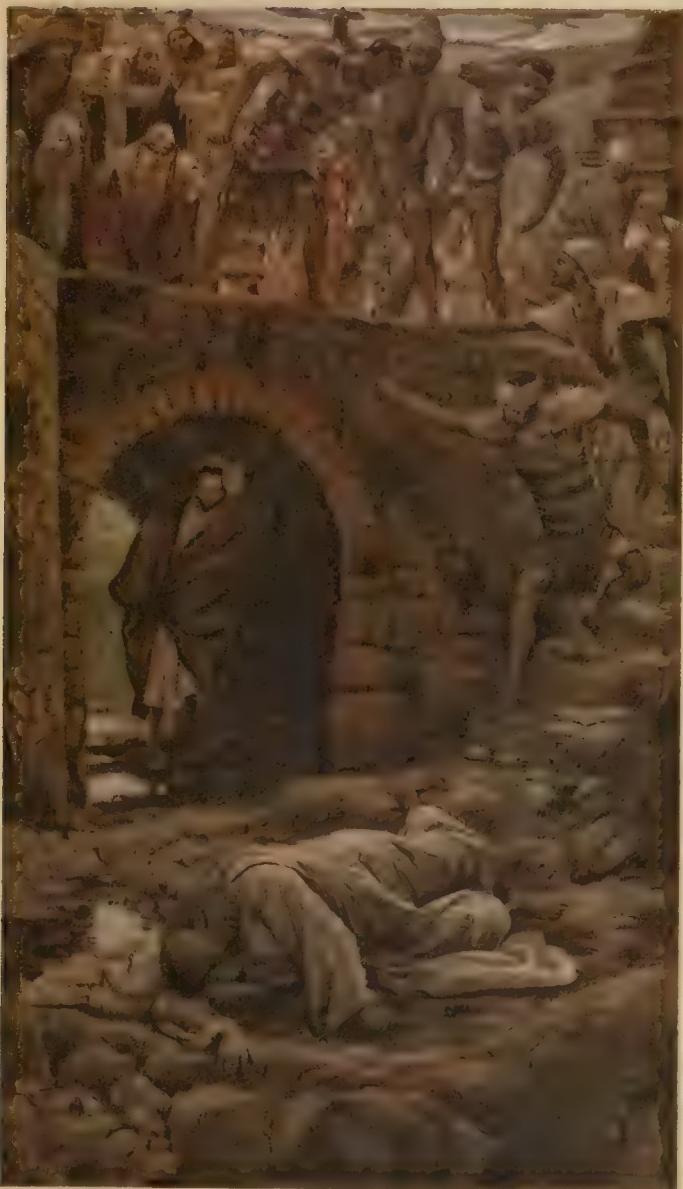
E torrente in via bibet; prop-  
terea exalabit caput.



E shall drink of the brook in  
the way : therefore shall he  
lift up the head.



*According to an ancient tradition, which reappears in the visions of Anne-Catherine Emmerich, Jesus, as he was passing over the Kedron bridge, on the south side of the valley, received a treacherous push by order of the Pharisees and was flung into the torrent. The words : De torrente in via bibet were thus literally fulfilled. It is somewhat difficult to*



THE BRIDGE OVER THE BROOK KEDRON



understand what object the Jews can have had in inflicting this cruel indignity on the Lord. But they meant to bring about the death of Jesus, no matter at what cost and as the bridge they were crossing had no parapet it seemed a good opportunity to get rid of Him without any noise or fuss. Had they succeeded they would have avoided a double danger. To begin with they would have averted a popular tumult, the fear of which had so much troubled the Sanhedrin at their last meeting. And then would it not be more prudent to finish the matter off whilst the Jews had Jesus in their own power? Once let Him come into the hands of Pilate and who could say what would happen? Perhaps the false charges brought against the prisoner would seem of no account to the indifferent Roman procurator. Suppose he should set at liberty the man who was so fatally undermining their influence. At this thought they became capable of anything and there would have been nothing surprising if they had bribed one of the guards, who would of course have had no scruples in obeying, to put their captive quietly out of the way, in such a manner that no suspicion of murder should fall upon the instigators of the crime. However that may be, the brutal action if it were committed, must have made a vivid impression upon the mind of the traitor who was still present, already tortured as he was by remorse. We may well believe that the sad and dignified bearing of the Master as He called him «Friend» when He received the kiss, succeeded by the miracle of the healing of the ear of Malchus and the supernatural falling back of the guards, must have given Judas plenty of food for reflection. Now that the ferocity of the enemies of Jesus is freely manifested and he can foresee all the consequences of his treachery, he cannot fail to be seized with terrified foreboding and to look back with horror upon the atrocious action of which he has himself been guilty.



« And they all forsook him and fled. — J. J. J.

## « And they all forsook him and fled »

Saint Mark — Chap. 14, v. 50



TUNC discipuli ejus relinquentes eum, omnes fugarunt.

SANCT. MATT. — C. 26

56. Hoc autem totum factum est, ut adimplerentur Scripturæ prophetarum. Tunc discipuli omnes, relicto eo, fugerunt.



ND they all forsook him, and fled.

ST. MATTHEW. — CH. 26

56. But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

## Saint Peter and Saint John follow afar off

Saint John — Chap. 18, v. 15



EQUEBATUR autem Jesum  
Simon Petrus, et alius  
discipulus.



ND Simon Peter followed  
Jesus, and so did another  
disciple :



*The intervention of Jesus on behalf of the apostles at the moment of His own arrest had been successful. « If therefore ye seek me », He had said, « let these go their way ». The fact was the enemies of the Saviour knew full well that the presence of the apostles at the trial would only embarrass the accusers and that what they needed to support a really compromising indictment against their prisoner were trusty witnesses of a very different stamp. One disciple however, probably Saint Mark, for he is the only Evangelist who relates the incident and he lived at Jerusalem, was seized by the sbirri. Saint Mark tells us that the young man in question wore : « a linen cloth cast about his naked body » leading us to suppose that, disturbed by the noise of the arrest and the flaring of the torches, he had run out of his house in haste just as he was. No doubt the soldiers caught hold of him by this linen cloth and he would have been arrested had he not slipped nimbly out of it and fled from them naked, leaving the garment in the hands of his astonished captors. Not one of His friends therefore shared the fate of Jesus; in the very first hour, indeed in the first moment they all forsook Him and fled, as related in the sacred text, illustrated by our engraving on the previous page. Not until the fatal procession had started on its way to the house of the High Priest, did two of the disciples, Peter and John, regain something of their presence of mind and follow their Master afar off. Peter no doubt now remembered all the fine promises he had made and which he was so very soon to forget and break. As for John, the beloved disciple of Jesus, he at least was quite ready to follow Him and if need were to interfere on His behalf. Moreover he was on good terms with the people in the house of Caiaphas and he might well hope to be able to get in there without danger, so as to send tidings of how things were*



Saint Peter and Saint John follow afar off

J. J. T.

*going to the other apostles and to the Mother of Jesus, whom he had left in all the anguish of her sad forebodings. He therefore followed at some distance the multitude escorting the Master, hiding behind the low wall of the path which was very steep at that part of the way.*



Jerusalem from the south, with Sion and the Mosques of El-Aksa and of Omar on the left

J. J. T.

## The Via Dolorosa

**I**HE name of Via dolorosa has been given to the road along which Jesus passed bearing His cross on leaving the Roman Praetorium, situated within the Antonia citadel, for Mount Calvary outside the Gate of Judgment, but the path followed by the Saviour from Gethsemane to the Tribunal of Caiaphas in the Sion quarter of Jerusalem, might with equal justice be called a pathway of sorrow. It is a dark and gloomy night and though the moon is at the full, her light is so obscured by clouds that only a few pale and sickly rays make their way through them. Gethsemane, with its ancient olive trees, presents a most melancholy and impressive appearance, at the bottom of the wild valley in which it is situated. The passers by are oppressed by the dark masses rising up in every direction, especially by the frowning walls higher up, upon the hill on the right. The torches of the escort do, it is true, make flashes of red light upon the surrounding darkness, but they scarcely illuminate so much as the walls of the almost perpendicular rock on which the Temple is built. The lower portion of the ravine on the left is lost to sight in the shadows of the night, and all that can be made out at first are a few isolated tombs, whilst beyond stretches the valley of Jehoshaphat, resembling some vast circus, with Shiloh yet further away, gloomy enough even in the daylight, with its closely packed houses clinging as it were to the rock, but yet more dreary in the darkness; succeeded in its turn by Ophel, with the Dung gate and Sion.



Thursday evening

J. J. T.

## Jesus taken before Annas

Saint John · Chap. 18, v. 13



i adduxerunt eum ad An-nam primum; erat enim  
socer Caiphae, qui erat  
pontifex anni illius.



led him away to An-nas first; for he was father-in-law to Caiaphas, which was the high priest that same year.



*Jesus taken before Annas*

The first halt made by the captors of Jesus was at the house of Annas, father-in-law of Caiaphas, whose Tribunal was situated in the part of the city overlooking the so-called Millo, which they reached soon after passing through the gate. The crowd had now increased and the populace, bribed perhaps to some extent at least by the enemies of Jesus, are already beginning to get up a tumult. All the judges have been summoned to attend and most of them are assembled in the house of Annas, a man of more importance than Caiaphas, but the law required that the case should be heard by the High-Priest of the year and it was now decided to take Jesus to him. The



procession therefore resumed its march and, going through an ancient gateway in the outer walls of the city, entered a network of narrow streets, where groups of hostile or merely curious spectators had already

gathered. John is the only one of the Evangelists who mentions the incident of the halt at the house of Annas; the others only speak of the prisoner having been brought before Caiaphas, where the actual judgment was pronounced; they evidently considered the first pause on the road as an episode of no consequence, not worth introducing into their narrative.





*The False Witnesses before Caiaphas.*



## The False Witnesses before Caiaphas

Saint Mark — Chap. 14, v. 55



UMMI vero sacerdotes et  
omne concilium quære-  
bant adversus Jesum tes-  
timonium, ut eum morti-  
traderent, nec invenie-  
bant.

56. Multi enim testimonium falsum  
dicebant adversus eum; et convenientia  
testimonia non erant.

57. Et quidam surgentes, falsum



ND the chief priests and all  
the council sought for  
witness against Jesus to  
put him to death; and  
found none.

56. For many bare false witness  
against him, but their witness agreed  
not together.

57. And there arose certain, and

testimonium ferebant adversus eum, dicentes :

58. Quoniam nos audivimus eum dicentem : Ego dissolvam templum hoc manu factum, et per triduum aliud non manu factum ædificabo.

59. Et non erat conveniens testimonium illorum.

60. Et exsurgens summus sacerdos in medium, interrogavit Jesum, dicens : Non respondeas quidquam ad ea quæ tibi objiciuntur ab his?

61. Ille autem tacebat, et nihil respondit.

bare false witness against him, saying,

58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59. But neither so did their witness agree together.

60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing ? what is it which these witness against thee ?

61. But he held his peace, and answered nothing.

*The crowd is increasing rapidly, swelled by the dregs of the populace of Jerusalem. A stone parapet however protects the Judgment Hall itself from being invaded. The latter is full : Caiaphas as President occupies an armchair in the centre, whilst the other judges, who have been purposely chosen from amongst the enemies of Jesus, are ranged in the semicircle of seats on either side. Opposite to the Presidential Chair, in the entrance indicated by two columns supporting lamps, stands Jesus bound, His hands tied together with cords, the ends of which are held by His guards. He is in fact quite at the mercy of the people, for the Gospel tells us that « one of the officers that stood by struck Him with the palm of the hand » at the very beginning of the trial and neither the Judges nor the Saviour's guards interfered to protect Him. The false witnesses who have been bribed to testify against Him, can be seen rising up here and there amongst the crowd, coming to the aid of the painfully embarrassed judges, who have no accusation to bring against the pretended criminal but their own unbridled hatred. The tumult is now at its height. The air is heavy with the smoke from the lamps and the emanations from the over-excited and frenzied crowd. The judges, raising their voices, endeavour to make themselves heard above the noise, but it is just all they can do to get a hearing. Jesus alone is calm, His dignified bearing and the touching gentleness of His demeanour exasperate His enemies. He is assailed from every side, jostled about and buffeted, insulted in every possible way; He replies but with a few words full of nobility the striking justice of which puts the finishing touch to the rage of His accusers. At the back of the room the men crowded together in the narrow court and looking on through the open doors, stand on tip-toe or cling to the columns to get a better view.*



*The bridge of Kedron and the Tomb of Absalom.*



THE FIRST DENIAL OF SAINT PETER



## Saint Peter and Saint John enter the court

### THE FIRST DENIAL OF SAINT PETER

Saint John — Chap. 18, v. 15



DISCIPULUS autem ille erat notus pontifici, et introivit cum Iesu in atrium pontificis.

16. Petrus autem stabat ad ostium foris. Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariae, et introduxit Petrum.

17. Dicit ergo Petro ancilla ostiaria : Numquid et tu ex discipulis es hominis istius ? Dicit ille : Non sum.

18. Stabant autem servi et ministri ad prunas, quia frigus erat, et calefiebant se. Erat autem cum eis et Petrus stans, et calefaciens se.



HAT disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples ? He saith, I am not.

18. And the servants and officers stood there, who had made a fire of coals ; for it was cold : and they warmed themselves : and Peter stood with them, and warmed himself.

## The second denial of Saint Peter

Saint John — Chap. 18, v. 25



RAT autem Simon Petrus stans, et calefaciens se. Dixerunt ergo ei : Numquid et tu ex discipulis ejus es ? Negavit ille, et dixit : Non sum.

SANCT. LUC. — C. 22

56. Quem cum vidisset ancilla quædam sedentem ad lumen, et eum fuisse intuita, dixit : Et hic cum illo erat.



ND Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples ? He denied it, and said, I am not.

SAINT LUKE. — CH. 22

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

*Tr. sec. d'Anjou. San. Pet.*

57. At ille negavit eum, dicens: Mu-  
lier, non novi illum.

58. Et post  
pusillum alias  
videns eum, di-  
xit: Et tu de  
illis es; Petrus  
vero ait: O ho-  
mo, non sum.

57. And he denied him, saying,  
Woman, I know him not.

58. And after  
a little while  
another saw  
him, and said,  
Thou art also of  
them. And Pe-  
ter said, Man,  
I am not.



*The High Priest rends his clothes.*

J.-u. L.



## The High Priest rends his clothes

Saint Matthew — Chap. 26



ESUS autem tacebat. Et princeps sacerdotum ait illi : Adjuro te per Deum vivum ut dicas nobis si tu es Christus, Filius Dei.

64. Dixit illi Jesus : Tu dixisti; verumtamen dico vobis, amodo videbitis Filium hominis sedentem a dextris virtutis Dei, et venientem in nubibus cæli.

65. Tunc princeps sacerdotum scidit vestimenta sua, dicens : Blasphemavit; quid adhuc egemus testibus?



UT Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64. Jesus saith unto him, Thou hast said : nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we

Ecce nunc audistis blasphemiam.

66. Quid vobis videtur? At illi respondeentes, dixerunt: Reus est mortis.

of witnesses? behold, now ye have heard his blasphemy.

66. What think ye? They answered and said, He is guilty of death.



Friday morning

J.-S. T.

have ever been remarkable for outward and visible expression of all emotion, which though at first genuine and sincere enough, resulted in a whole series of ceremonial actions which in course of time degenerated into mere formalities and sometimes even into positive absurdities. At the original institution by the religious authorities of these various ceremonies, the aim of the lawgivers appears to have been to bring vividly home to each individual mind the truths these symbolic actions shadowed forth and thus intensify the feelings of which they were the expression. This is illustrated for instance by the way in which the Jews worshipping in the synagogues of Jerusalem, standing with their faces to the wall and the palms of their hands turned outwards and uplifted, rise on tip-toe to symbolize the elevation of their soul towards God. In the same way, when chanting the Psalm De Profundis, the chorister, the better to mark the meaning of the words: « Out of the depths, oh Lord, I cry unto thee » stands in a deep hole dug in the earth. It was expected as a matter of course that every good Israelite who heard a blasphemy should rend his garments and in course of time this Pharisaical ceremony had become quite ridiculous. A small knife was hung from the waistband with which the operation was performed and a slit a few inches long cut in the mantle and lightly caught together again, rendered it yet more easy. The rabbis, who delighted in such puerile details, had drawn up a whole code of rules on the subject. The rent in the garments must be made standing, it must moreover be in the front of the robe, starting from the neck and on no account from the fringe. Furthermore the rent must be a hand's breadth long and must be made in all the garments, of which ten were generally worn, except in that next the skin and in the tallith (maimonides). Of course in a court of justice the rending of his garments by the judge was but a feint intended to impose on the spectators, or perhaps it was merely meant to shadow forth in a tangible way the judgment about to be pronounced.



*In spite of the bitter animosity of the false witnesses and the evident bias of the judges against the accused, no distinct charge could be proved against Jesus which was not immediately upset by other testimony. Then the High-Priest himself, laying aside all dignity and reserve, abandons his position as supreme judge to become himself one of the accusers. He addresses himself direct to Jesus and in so doing oversteps the rights of his office in the hope of drawing from the prisoner a declaration which he can distort into an offence against Jehovah. Rising up in his place he adjures the accused to bear witness against himself. The expected reply came « I am the Son of God » and the iniquitous High Priest at once exclaimed : « He hath spoken blasphemy » and rent his clothes. This rending of the clothes was the customary, indeed the prescribed sign intended to mark the force of the blow struck on the heart, the intolerable anguish inflicted on the soul of a just man by hearing blasphemy. The people of the East*

*have ever been remarkable for outward and visible expression of all emotion, which though at first genuine and sincere enough, resulted in a whole series of ceremonial actions which in course of time degenerated into mere formalities and sometimes even into positive absurdities. At the original institution by the religious authorities of these various ceremonies, the aim of the lawgivers appears to have been to bring vividly home to each individual mind the truths these symbolic actions shadowed forth and thus intensify the feelings of which they were the expression. This is illustrated for instance by the way in which the Jews worshipping in the synagogues of Jerusalem, standing with their faces to the wall and the palms of their hands turned outwards and uplifted, rise on tip-toe to symbolize the elevation of their soul towards God. In the same way, when chanting the Psalm De Profundis, the chorister, the better to mark the meaning of the words: « Out of the depths, oh Lord, I cry unto thee » stands in a deep hole dug in the earth. It was expected as a matter of course that every good Israelite who heard a blasphemy should rend his garments and in course of time this Pharisaical ceremony had become quite ridiculous. A small knife was hung from the waistband with which the operation was performed and a slit a few inches long cut in the mantle and lightly caught together again, rendered it yet more easy. The rabbis, who delighted in such puerile details, had drawn up a whole code of rules on the subject. The rent in the garments must be made standing, it must moreover be in the front of the robe, starting from the neck and on no account from the fringe. Furthermore the rent must be a hand's breadth long and must be made in all the garments, of which ten were generally worn, except in that next the skin and in the tallith (maimonides). Of course in a court of justice the rending of his garments by the judge was but a feint intended to impose on the spectators, or perhaps it was merely meant to shadow forth in a tangible way the judgment about to be pronounced.*

# The Lord turned and looked upon Peter

## THE THIRD DENIAL

Saint Luke — Chap. 22



*Et intervallo facto quasi horæ unius, alias quidam affirmabat, dicens : Vere et hic cum illo erat ; nam et Galilæus est.*

60. Et ait Petrus : Homo, nescio quid dicis. Et continuo, adhuc illo loquente, cantavit gallus.

61. Et conversus Dominus, respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat : Quia prius quam gallus cantet, temere negabis.



*ND about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him : for he is a Galilæan.*

60. And Peter said, Man, I know not what thou sayest. And immedia - tely, while he yet spake, the cock crew.

61. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.



*In spite of his repeated denials Peter approached the Judgment Hall to try and see what was going on whilst Saint John thus left to himself had availed himself of his own special facilities to secure a place as near as possible to Jesus. Peter, finding himself surrounded on all sides by strangers, for as a Galilean he was of course a foreigner and attracted the constant notice of the guards by his peculiar accent, became nervous, lost his presence of mind and getting more and more over-excited, he denied his Master for the third time. The man referred to by Saint Luke, though he does not mention his name, was perhaps the kinsman of Malchus of whom Saint John speaks in his account of the same scene; or it may even have been the same person who Saint Matthew relates said to Peter « thou also art one of them for thy speech bewrayeth thee ». It is however very possible that each of the three men mentioned was a different person and that Peter did not utter his false oaths until he was absolutely driven to do so by the*

harassing attacks made on him from every side. Saint Mark seems to sanction this interpretation of the denier's conduct, by attributing to several different persons the questions the other Evangelists appear to put into the mouth of one man only. They that stood by said again to Peter surely thou art one of them : « for thou art a Galilean and thy speech agreeth thereto. » When the scene represented in my picture took place, the trial was over, the sentence had been pronounced and the judges were retiring. It is late, about three o'clock and the cock crows again. Jesus is leaving the Judgment Hall, given over for a few moments to the tumultuous mob, intoxicated with fury against Him, which has been surging about the scene of the trial for nearly four hours. He is being taken, subjected the while to the most cruel treatment, to a small prison adjoining the Judgment Hall where He is to be kept in sight by His guards for the rest of the night and it is in this short transit that Jesus turns round and looks up n Peter. It would indeed be difficult to analyse all that look expresse, but Peter himself understood it all to "U. that rapid glance lights up his , ou .ed conscience like a flash of lightning in the night, and suddenly everything comes back to his memory; his protestations on the way to Gethsemane, the warnings of Jesus, his own thrice repeated denial and the crowing of the cock.



Jesus turned and looked upon Peter

### Christ buffeted and mocked in the House of Caiaphas

Saint Matthew — Chap. 26



UNC exspuerunt in faciem ejus, et colaphis eum cederunt; alii autem palmas in faciem ejus dederunt,

68. Dicentes : Prophetiza nobis, Christe ; quis est qui te percussit ?

SANCT. MARC. — C. 14

65. Et cœperunt quidam conspucere eum, et velare faciem ejus, et colaphis eum cædere, et dicere ei : Prophe-

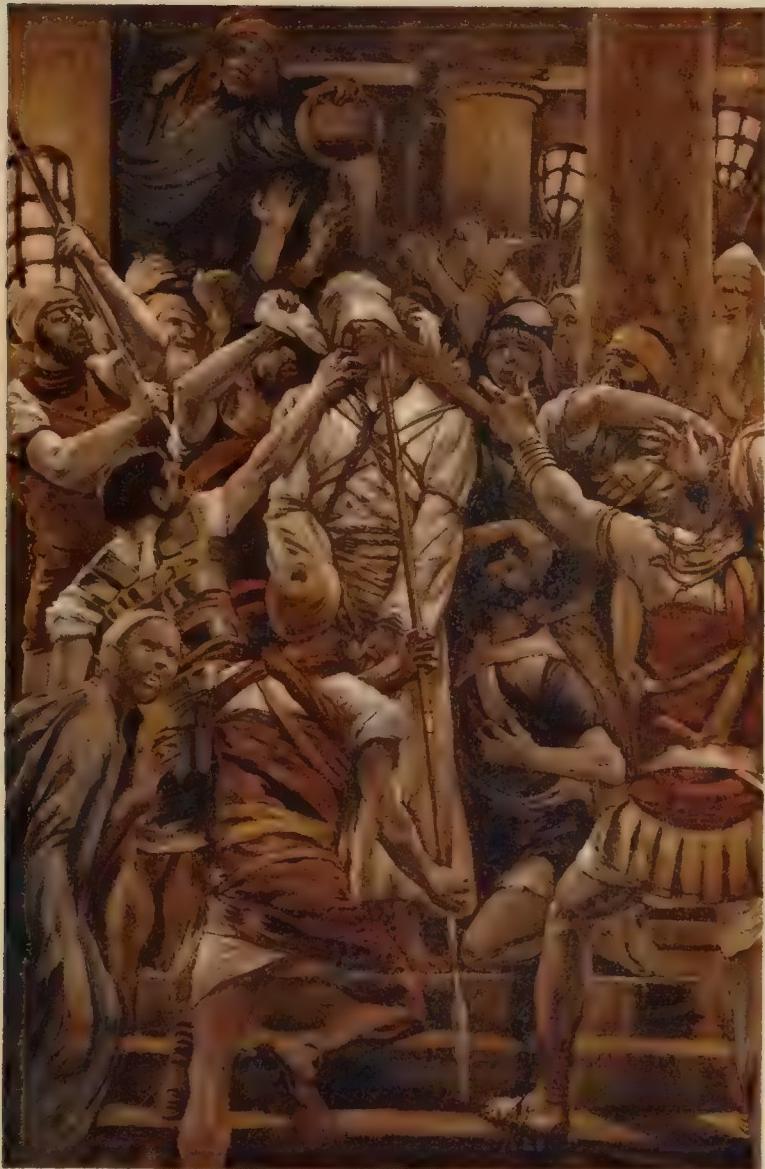


HEN did they spit in his face, and buffeted him ; and others smote him with the palms of their hands,

68. Saying, Prophesy unto us, thou Christ, Who is he that smote thee ?

SAINT MARK. — CH. 14

65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy :



CHRIST MOCKED IN THE HOUSE OF CAIAPHAS



tiza; et ministri alapis eum cædebant.

SANCT. LUC. — C. 22

63. Et viri qui tenebant illum illudebant ei, cædentes.

64. Et velaverunt eum, et percutiebant faciem ejus; et interrogabant eum dicentes: Prophetiza, quis est qui te percussit?

65. Et alia multa blasphemantes dicebant in eum.

and the servants did strike him with the palms of their hands.

SAINT LUKE. — C. 22

63. And the men that held Jesus mocked him, and smote him.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65. And many other things blasphemously spake they against him.



*The subject now represented takes us back to a little before the third denial of Peter or at least to before the Lord turned and looked at him, for we assume that the look was given on the way to prison. Jesus once condemned by acclamation on the suggestion of the High Priest himself, a nameless scene of horror began. The Sanhedrin, instead of protecting Him from the crowd, as in such a case it was the duty of the legal authorities to do, abandoned Him to their mercy and thus sanctioned the worst outrages. It is true that the members of the Supreme Council did not themselves take any part in the insults heaped on Jesus, but there is not the slightest doubt that they were as responsible as if they had, for they certainly could have prevented them. His persecutors flung themselves upon the prisoner with a positively diabolical fury, raining blows upon Him « spitting in His face, buffetting Him and smiting Him with the palms of their hands. » They blindfolded Him with a dirty rag and as they struck Him they mocked Him, saying : « Prophesy unto us, thou, Christ, who is he that smote thee? » Truly the unfortunate victim paid dearly enough now for His brief triumph on Palm Sunday, for the homage paid to Him at Bethany, for the precious ointment of Mary Magdalene and for His few short moments of joy, which He must now expiate with all this agony and humiliation. The enemies of the Prophet cannot but have been intoxicated with the thought of having Him, who had previously caused them so much anxiety, in their hands under such conditions. But the night was far spent, even the tormentors were getting weary and there was no longer any danger of the escape of their victim. The crowd now melted away and the guards led Jesus, with soiled garments, bleeding face and limbs bruised by the blows He had received and galled by His fetters, as He had now been bound some four hours it being already three o'clock in the morning, that is to say eleven hours since He was taken prisoner. Long before Job had said and his words were perhaps prophetic of the sufferings of Christ : « They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. » These words were literally fulfilled in the scene we have just described and yet more remarkably true was the beautifully worded prophecy of Isaiah, when he glorified beforehand the divine gentleness of the insulted Messiah saying : « I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. »*



## The cock crew

Saint Luke — Chap. 22, v. 60



**L**ait Petrus: Homo, nescio quid dicis. Et continuo, adhuc illo loquente, canticavit gallus.

S. MARC. — C. 14

72. Et statim gallus iterum cantavit. Et recordatus est Petrus verbi, quod dixerat ei Jesus : Prius quam gallus cantet bis, ter me negabis.



ND Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

SAINT MARK. — CH. 14

72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

S. MATTHEW. — CH. 26

74. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.



Peter went out and wept bitterly.

J.-J. T.



## Peter went out and wept bitterly

Saint Luke — Chap. 22, v. 62



**L**egressus foras, Petrus flevit amare.

SANCT. MATT. — C. 26

75. Et recordatus est Petrus verbi Jesu, quod



ND Peter went out, and wept bitterly.

SAINT MATTHEW. — CH. 26

75. And Peter remembered the word of Jesus,

dixerat : Priusquam gallus cantet, ter  
me negabis. Et egressus foras, flevit  
amare.

which said unto him, Before the cock  
crow, thou shalt deny me thrice. And  
he went out, and wept bitterly.



The cock crew. J.-J. T.

*In Syria the cocks are heard crowing for the first time between eleven o'clock and midnight, they crow the second time between one and two o'clock and that with the punctuality of a clock, whilst the third crowing takes place about three o'clock in the morning. Now it was about the third watch of the night, that is to say towards three o'clock in the morning, that Jesus left the Judgment Hall to be taken to prison where he was to remain until day-break waiting for the second judgment, which was to endorse officially the one already pronounced upon the prisoner during the night. It came about therefore quite naturally for the third and last crowing of the cock to coincide with the look of reproach from Jesus and combine to trouble the soul of Saint Peter and produce an agonized burst of remorseful repentance. Outside the Judgment Hall groups of bystanders had probably collected at the beginning of the remarkable scenes which had taken place. In Eastern countries, where neighbours visit each other so readily, the news of what was going on would spread round about with great rapidity and every one from far and near would hasten to see what was going to happen. Moreover the friends of Jesus, the Holy Women especially, could not have been indifferent to His fate; they are very sure to have been there, anxiously on the watch in the hope of some chance occurring of seeing Him, hearing Him speak and getting some idea, if only from a distance, of how things were going with Him. No doubt they were aware of the presence in the Palace of Caiaphas of Peter and of John and they must indeed have impatiently waited for them to come out to give them some account of what had happened. Presently the uproar within became greater than ever, the yelling of the crowd could be more distinctly heard: for the sitting of the Council was coming to an end. Then the door opened quite suddenly and Peter, beside himself with grief, rushed out weeping bitterly. The friends of the Lord surrounded him, asking questions and trying to find out from him what was to become of Jesus. Through his sobs Peter manages to make them understand that the Master is condemned to death and that he the chief of His apostles has denied Him three times. Then Peter left them, to take his way with tottering steps down into the valley and leaving the town, to join the rest of the disciples, who were no doubt still hidden in the caves of the valley of Hinnom.*



Friday morning. J.-J. T.

## GOOD FRIDAY

## The morning. — Jesus in prison



T confestim mane consiliū facientes summi sacerdotes, cum senioribus et scribis, et universo concilio, vincientes Je-sum, duxerunt et tradiderunt Pilato.  
SANCT. MARC. — C. 15, v. I



ND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. S. MARK.—C. 15, v. I



*The tumult is over now for a time and Jesus, still bound, is alone in prison. The pale light of the dawn already heralds the opening of the much longed-for day. The Saviour is engaged in prayer and is offering up to His father the day which is to be so pregnant of results and for which, to quote His own word. He is come. We have represented Him bound to a short column and certain slight marks on it lead us to suppose that that column is the very one still preserved in the Church of Saint Prae-dedes at Rome. Every Court of Justice had its scourging column, but probably the form differed considerably. Saint Jerome tells us that he saw the Column of the Scourging in the porch of a church at Sion; some fragments of this Column are reverently preserved in the church of the Holy Sepulchre, Jerusalem and others in various Sanctuaries of Europe: at Madrid, Venice and elsewhere. The Column, which is now at Rome, was taken there six hundred years after the time of Jerome, that is to say in the 10th century, a fact which must be borne in mind in considering the authenticity of the various relics. As for us, we have come to the conclusion after due consideration of the facts we have to judge by, that Jesus was bound at different times to three different columns; that connected with the Judgment Hall of Caiaphas; that of the actual scourging and that of the crowning with thorns. We have already said where the two first now are and add here that the third is in the Church of the Holy Sepulchre at Jerusalem.*



Friday morning. Jesus in prison.

## The Judgment on the morning of Good Friday

Saint Luke — Chap. 22



**L**ut factus est dies, con-  
venerunt seniores plebis,  
et principes sacerdotum,  
et scribæ, et duxerunt  
illum in concilium suum,  
dicentes: Si tu es Christus, dic nobis.

67. Et ait il-  
lis: Si vobis  
dixerim, non  
credetis mihi;

68. Sicutem  
et interrogave-  
ro, non respon-  
debitis mihi,  
neque dimis-  
tetur.

69. Ex hoc  
autem erit Fi-  
lius hominis  
sedens a dex-  
tris virtutis  
Dei.

70. Dixerunt  
autem omnes:  
Tu ergo es Fi-  
lius Dei? Qui  
ait: Vos dicitis, quia ego sum.

71. At illi dixerunt: Quid adhuc  
desideramus testimonium? ipsi enim  
audivimus de ore ejus.



**A**nd as soon as it was day,  
the elders of the people  
and the chief priests and  
the scribes came together,  
and led him into their  
council, saying,

67. Art thou  
the Christ?  
tell us. And  
he said unto  
them, If I tell  
you, ye will  
not believe :

68. And if  
I also ask *you*,  
ye will not  
answer me,  
nor let *me* go.

69. Hereafter  
shall the Son  
of man sit on  
the right hand  
of the power  
of God.

70. Then  
said they all,  
Art thou then  
the Son of  
God? And he said unto them, Ye say  
that I am.

71. And they said, What need we  
any further witness? for we ourselves  
have heard of his own mouth.



## Judas repents and returns the price of blood

Saint Matthew — Chap. 27



r vinctum adduxerunt eum,  
et tradiderunt Pontio Pi-  
lato præsidi.

3. Tunc videns Judas,  
qui eum tradidit, quod damnatus esset,  
penitentia ductus,  
retulit triginta ar-  
genteos principibus  
sacerdotum et se-  
nioribus,

4. Dicens : Pec-  
cavi, tradens san-  
guinem justum. At  
illi dixerunt : Quid  
ad nos? Tu videris.

5. Et projectis  
argenteis in tem-  
plo, recessit; et  
abiens laqueo se  
suspendit.

6. Principes au-  
tem sacerdotum,  
acceptis argenteis,  
dixerunt : Non licet  
eos mittere in cor-  
bonam; quia pre-  
mium sanguinis est.

7. Consilio autem inito, emerunt ex  
illis agrum figuli, in sepulturam pere-  
grinorum.

8. Propter hoc vocatus est ager ille



ND when they had bound  
him, they led him away,  
and delivered him to Pon-  
tius Pilate the governor.

3. Then Judas, which  
had betrayed him, when he saw that he  
was condemned, re-  
pentied himself, and brought again the  
thirty pieces of sil-  
ver to the chief  
priests and elders.

4. Saying, I have  
sinned in that I have  
betrayed the inno-  
cent blood. And  
they said, What *is*  
*that* to us? see  
thou *to that*.

5. And he cast  
down the pieces of  
silver in the temple,  
and departed, and  
went and hanged  
himself.

6. And the chief  
priests took the  
silver pieces, and said,  
It is not lawful  
for to put them into  
the treasury, be-  
cause it is the price of blood.

7. And they took counsel, and bought  
with them the potter's field, to bury  
strangers in.

8. Wherefore that field was called,



*Judas repents and return the price of blood.*

J.-L. T.

Haceldama, hoc est, ager sanguinis, usque in hodiernum diem.

9. Tunc impletum est quod dictum est per Jeremiam prophetam, dicentem : Et acceperunt triginta argenteos, pretium appretiati, quem appretiaverunt a filiis Israel :

10. Et dederunt eos in agrum figuli, sicut constituit mihi Dominus.



The Valley of Hinnom (Aceldama).

9. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of

the children of Israel did value;

10. And gave them for the potter's field, as the Lord appointed me.



*It is still early morning, Jesus has just heard the ratification of His sentence and that it was decided He should be taken before the Roman Governor. Then Judas, « which had betrayed Him », when he sees that his victim can not possibly escape death, realizes at last the full extent of his treacherous wrong-doing and his soul is seized with remorse. He repents, but his repentance is the repentance of despair, and, eager to get rid of the torture which overwhelms him, he hastens to the Temple, determined to confess his crime and to give back the money he had received on the evening of the day before. The Jews are in the Temple, wearing on their foreheads the phylacteries always put on for morning prayer. If however the miserable man had had any hope that the step he was about to take would save Jesus, the revolting reply he received must very quickly have convinced him of his mistake. Then his despair reaches its height, he flings down the pieces of silver in a great hurry and rushes away to go and kill himself. We have laid the scene of this tragic incident in the Court of the Jews in the lower part of the Temple.*



Friday morning.

## Judas hangs himself

Saint Matthew — Chap. 27, v. 5



**L**ur projectis argenteis in tem-  
plo, recessit; et abiens la-  
queo se suspendit.



**A**nd he cast down the pieces of  
silver in the temple, and de-  
parted, and went and hanged  
himself.

ACTUS APOST.

CH. I

**16.** Viri fratres, oportet impleri Scripturam, quam prædictit Spiritus sanctus per os David de Juda, qui fuit dux eorum qui comprehendenterunt Jesum :

**17.** Qui connumeratus erat in nobis, et sortitus est sortem ministerii hujus.

**18.** Et hic quidem possedit agrum de mercede iniquitatis, et sus pensus crepuit medius; et diffusa sunt omnia viscera ejus.



ACTS OF THE APOSTLES

CH. I

**16.** Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

**17.** For he was numbered with us, and had obtained part of this ministry.

**18.** Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.



Origen represents Judas as having hastened to kill himself so as to reach the Abode of the Departed before his Master, that he might beseech Him to have mercy upon him. Lightfoot, on the other hand, makes out that the traitor was seized by the devil, who strangled him in the air and then let his body fall to the ground. As a matter of fact, the death of the betrayer was a more simple matter and it is enough to accept literally what Saint Peter says on the subject in the Acts of the Apostles (Chap. I, v. 18): « And falling headlong, he burst asunder in the midst and all his bowels gushed out. » According to tradition this last crime was committed in a lonely corner of the valley of Jehoshaphat near the village of Shiloh.



## The Apostles hiding in the Valley of Hinnom

*Tradition justifies us in forming a very distinct picture of how the Apostles behaved after they had left their Master. It appears pretty certain that they left Gethsemane by way of the lower portion of the valley, keeping alongside of the bed of the Kedron torrent, passing the tombs which rose up on their right and then, finding that they were not pursued, they halted to consult together as to where they should go, deciding in the end to direct their steps towards the sepulchral caves of the valley of Hinnom. There they would be quite safe from surprise, not too far from the town and at the same time they would be not so very distant from Sion, so that they might hope to receive news of their Master. This valley of Hinnom on the south of Jerusalem separates the tribes of Benjamin and of Judah from each other. On the west it becomes merged in the valley of Gihon and on the south it adjoined the King's Garden watered by the Pool of Siloam. In former times, under the earlier kings, who reigned before Josiah, as already related, sacrifices were offered up to Moloch*

in this valley and it was called the valley of Tophet or of the Drums, because those musical instruments were beaten to drown the cries of the unfortunate children offered up to the God. « Therefore », to quote the Prophet Jeremiah (chap. vii, v. 32), « behold the days shall come, saith the Lord, that it shall no more be called Tophet nor the valley of the son of Hin-nom but the valley of slaughter, for they shall bury in Tophet till there be no place».



Valley of Hin-nom with its ancient tombs where the Apostles hid themselves. — J.-J. T.

As a matter of fact the southern side of this valley is full of tombs hewn in the living rock and it is amongst them that tradition tells us the Apostles took refuge after Jesus had been arrested in the Garden of Gethsemane. One of these isolated tombs which is among the first the traveller comes to at the bottom of the valley, is in fairly good preservation and from it we may gain an idea of the original appearance of the tomb of our blessed Lord. It is entered by a vestibule in the same manner as is the Church of the Holy Sepulchre and part of it is detached from the mountain, whilst the rest is hollowed out beneath it. The style of the various tombs corresponds with that of most of the architecture of the country; that is to say with Greek architecture in its decadence, with an Egyptian moulding surmounting the whole. The cornice is generally enriched with triglyphs which separate from each other medallions and bunches of grapes, the latter a very favorite ornament with Jewish architects. The limestone rock of which the mountain is here built up, lends itself very readily to the excavation of these tombs and the fine grain of the stone is at the same time suitable for the carving of the various decorative details. Though it is easily worked when it is being hewn or carved it rapidly becomes sufficiently hardened on exposure to the action of the air and light to give to the sculptures produced in it considerable durability.



## Jesus led from Caiaphas to Pilate

Saint Matthew — Chap. 27, v. 2

**L**et vincum adduxerunt eum,  
et tradiderunt Pontio Pilato  
præsidi.

SANCT. JOAN. — C. 18

28. Adducunt ergo Jesum a Caiphā in prætorium. Erat autem mane; et ipsi non introierunt in prætorium, ut non contaminarentur, sed ut manducarent Pascha.



ND when they had bound him, they led *him* away and delivered him to Pontius Pilate the governor.

SAINT JOHN. — CH. 18

28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

*The crowds accompanying Jesus now all hastened down the steep streets leading from the Sion to the Roman quarter of the town where the Prætorium was situated. There in the Antonia Citadel dwelt Pilate the Governor and in it also were the barracks of the Roman garrison. Jesus has been stripped of the garments He had worn when He had left the guest-chamber the evening before. They were much soiled and bore witness all too clearly to the cruel treatment to which their wearer had been subjected during the night; if the governor had seen them he might have turned their condition to the advantage of the prisoner, for he might have chosen to consider the state they were in as an insult to his own dignity, as well as an outrage on humanity. Jesus therefore wore nothing now but his seamless under-garment and the rest of His clothes which were of a reddish colour, were not restored to Him until just before He was compelled to carry His cross. — The procession went down the Tyropœon valley which was crossed by means of bridges. It was then a very deep depression, completely separating the Temple from the town, but it became filled up in the various subsequent sieges. The crowds which had collected the evening before were now augmented by a fresh concourse of people; the judges before whom Jesus had been taken in the morning were hastening along on their asses with their scribes to be present at the examination by the Governor. They stand in great dread of the Roman representative, for the contempt with which he treats them on every fresh opportunity does not tend to inspire them with confidence and they feel that they must be on the spot to accuse Jesus and if need be to rouse up the people and incite them to demand the death of Him they have themselves*



*The greater part of the supposed Site of the Temple.*



*already condemned. — The weather is now overcast, a slight rain fell in the morning and still continues to fall at intervals, the road is slippery and many fall by the way. Jesus Himself is wet through. In the lower quarters of the town where the people had been aroused during the night by the tumult which had been going on, the excitement and disorder have begun and every one is already flocking in the direction of the Antonia Citadel, where the events of the new day are to be inaugurated.*

## Jesus before Pilate for the first time

Saint John — Chap. 18



XIVIT ergo Pilatus ad eos  
foras, et dixit : Quam accu-  
sationem affertis adversus  
hominem hunc ?

30. Responderunt et dixerunt ei : Si



ILATE then went out unto  
them, and said, What accu-  
sation bring ye against this  
man ?

30. They answered and said unto him,



Jesus alone with Pilate

non esset hic malefactor, non tibi tradidissemus eum.

31. *Dixit ergo eis Pilatus : Accipite eum vos, et secundum legem vestram judicete eum. Dixerunt ergo ei Iudei : Nobis non licet interficere quemquam.*

32. *Ut sermo Jesus impleretur, quem dixit significans qua morte esset moriturus.*

33. *Introivit ergo iterum in praetorium Pilatus, et vocavit Jesum, et dixit ei : Tu es rex Iudeorum?*

34. *Respondit Jesus : A temetipso hoc dicis, an alii dixerunt tibi de me?*

35. *Respondit Pilatus : Numquid ego Iudeus sum ? Gens tua et pontifices tradiderunt te mihi. Quid fecisti ?*

If he were not a malefactor, we would not have delivered him up unto thee.

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death :

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

33. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me : what hast thou done?

36. Respondit Jesus : Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, ministri mei utique decertarent ut non traducerer Judæis. Nunc autem regnum meum non est hinc.

37. Dixit itaque ei Pilatus: Ergo rex es tu? Respondit Jesus : Tu dicas, quia rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimonium perhibeam veritati. Omnis qui est ex veritate audit vocem meam.

38. Dicit ei Pilatus : Quid est veritas? Et cum hoc dixisset, iterum exivit ad Judeos, et dicit eis : Ego nullam invenio in eo causam.



Pilate



A corner of the Haram

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

Every one that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

*As we have already just stated, Jesus was clothed during part of His Passion with nothing more than the seamless under garment of a brownish red colour which had been woven by His mother. The early painters of Christian subjects represented Jesus clothed in this garment, which they made of a violet or reddish hue, with the result that people came to the conclusion that the Saviour was in the habit of wearing a red robe and, as every one knew that He had some blue in His costume, for the corners of the tallith or sacred mantle which all Jews wore in the Synagogue and in the Temple had to be blue, it became customary to supplement the red garment of Christ with a blue mantle. There can however be no doubt that this was not according to the facts of the case: Jesus must have worn white robes such as those of the Levites and of the various*

members of the priesthood. He, who was as innocent as the very light itself, could not have worn red, which amongst the Jews was looked upon as the symbol of sin. We have already alluded to this fact in speaking of the garments worn by Mary Magdalene and if objection to what we are saying is urged on the ground of the words of Isaiah (ch. LXIII, v. 2) : « Wherefore art thou red in thine apparel? » it is quite easy to reply that this refers to the blood with which the raiment of Christ was stained, or at the very most to that moment of His Passion when he was deprived of His white outer garments. In the preceding section of this work, we alluded to the fact mentioned in the Gospel of Saint John (ch. xviii, v. 28), that the Jews went not themselves into the Judgment Hall, lest they should be defiled and be thereby prevented from eating the Passover. This explains how it was that when Pilate wished to confer with the Jews he « went forth » to speak to them, returning again to Jesus, with whom he thus found himself alone. The Hall of Audience in the Prætorium was on the first floor and its height can still be exactly estimated by means of the twenty-eight white marble steps which led up to it and were carried away by Saint Helena, to be eventually preserved in the Church of Santa-Croce di Gerusalemme, at Rome. The room in question adjoined a loggia which served as a kind of tribune to the governor, when as sometimes happened, he took it into his head to harangue the people. To go backwards and forwards from it to the room in which Jesus was, involved therefore the taking by Pilate of but a very few steps. All the local arrangements represented in my various pictures were suggested to me by one or another passage in the Gospel narrative, which throws a very vivid light on the subject for those who read it attentively.



Friday morning.

J. J. T.



Frieze from a Tomb in the Valley of Hinnom

## The Message from Pilate's Wife

Saint Matthew — Chap. 27, v. 19



EDENTE autem illo pro tribunali, misit ad eum uxor ejus, dicens : Nihil tibi, et justo illi, multa enim passa sum hodie per visum propter eum.



HEN he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream because of him.



Pilate has left the Praetorium to parley with the Jews who are waiting below opposite the loggia. He is seated in a moveable chair of state raised on several steps as a sign of his high rank and power. A servant hastens in, bringing a message from his wife whose name according to tradition was Claudia Procula or Procla.

The servant brings with her the ring of her mistress as a proof of the authenticity of the message. The noble touching tenour of



*The Message from Pilate's Wife.*

J. J. T.



this message shews that Procla has a soul worthy of conversion to Christianity ; so that it is by no means difficult to believe that she did become, as tradition relates, a follower of the Saviour.

The Greek menology even goes so far as to place her in the rank of the Saints and certain legends relate that Pilate, who was always alike ambitious and irresolute, persecuted her to such an extent that she left him to join the Christian community.



## Jesus before Herod

Saint Luke — Chap. 23



IT autem Pilatus ad principes sacerdotum et turbas : Nihil invenio causæ in hoc homine.



HEN said Pilate to the chief priests and to the people, I find no fault in this man.

5. At illi invalescebant, dicentes : Commovet populum docens per universam Judæam, incipiens a Galilæa usque huc.

6. Pilatus autem, audiens Galilæam, interrogavit si homo Galilæus esset.

7. Et ut cognovit quod de Herodis proestate esset, remisit eum ad Herodem, qui et ipse Ierosolymis erat illis diebus.

8. Herodes autem viso Jesu, gavisus est valde : erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de eo, et sperabat signum aliquod videre ab eo fieri.

9. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat.

10. Stabant autem principes sacerdo-



5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee, to this place.

6. When Pilate heard of Galilee, he asked whether the man were a Galilæan.

7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8. And when Herod saw Jesus, he was exceeding glad : for

he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9. Then he questioned with him in many words; but he answered him nothing.

10. And the chief priests and scribes

tum, et scribæ constanter accusantes eum.

11. Sprevit autem illum Herodes, cum exercitu suo; et illusit indutum veste alba, et remisit ad Pilatum.

stood and vehemently accused him.

11. And Herod with his men of war set him a nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

*The decision of Pilate to send Jesus back to Herod appears to have had a twofold motive; in the first place he wished to get rid of a galling responsibility and in the second he wished to pay his court to Herod, with whom as the sacred text implies, he was at enmity. There were in fact many causes of friction between the governor of Judaea and the tetrarch of Galilee. The various feasts which took place at Jerusalem often led to risings, in which the men of Galilee always took the most prominent part, they were therefore generally the first to fall victims to the vengeance of the pro-consul and more often than not their own Sovereign may have considered the means of repression resorted to excessive. In Saint Luke, XIII, v. 1, an example is given of the cruelty of Pilate to the Galileans for says the Evangelist « there were present some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices ». It would appear (See Josephus, XVIII, 4, 5), that Herod had taken upon himself to make anything but a favorable report of his colleague to Tiberias, speaking disparagingly of him both in public and in private, so that it is not much wonder that they were enemies. Herod Antipas, for it is of him we are now speaking, generally lived at his capital Tiberias, but on the occasion of the great festivals he would naturally be at Jerusalem and the probability is that he occupied the Palace of the Asmonians, situated on the left of the Temple at the foot of Mount Zion, or he may possibly have been staying in the Palace of his father, Herod the Great, which is situated a little further to the west. In setting himself to curry favour with Herod, Pilate little expected how well he would succeed; the*



Jerusalem and Shiloh

W. J. T.



A typical Jew of Jerusalem. J.-J. T.

tetrarch, blasphemous as he was from self-indulgence, anticipated a new pleasure in witnessing the marvellous works with which he hoped Jesus would entertain him. He no doubt took the Saviour for a kind of Simon the magician, who would be only too glad to win his liberty and the favour of the king by performing some wonderful feats of jugglery. Herod was very quickly undeceived, for at the very first glance the sight of the Nazarene must have affected him disagreeably; Jesus it must be remembered having been at the mercy of the populace since the morning. He had nothing on but His seamless garment and He was in far too wretched and miserable a plight for His appearance to have given any pleasure to the effeminate sensualist, who delighted in the dancing of Salome and was given over to adultery. For all that however, he received the prisoner with a certain amount of empresement, overwhelming Him with a great flow of words and asking Him many questions, to all of which Jesus answered only with a silence full of majesty. It was a humiliating lesson for Herod; for this so-called King of the Jews seemed to take his title seriously and to look upon the tetrarch with absolute disdain. Herod was deeply wounded. The members of the Sanhedrin were there vehemently accusing Jesus and the bitterness of their rage against Him is expressed in the sacred text in a very striking manner : Stabant autem principes sacerdotum et scribæ constanter accusantes eum. Herod, though he does not believe all their angry accusations, means to have his revenge for the wound inflicted on his own self-love and with this end in view he begins to set at naught and mock the prisoner. This pretended king who has been brought before him, is really too carelessly dressed, his royal purple is in too bad a condition, let us give Him a gorgeous robe more worthy of His sovereign dignity! Some old rags of white stuff are therefore hunted up from some neglected corner of the Palace, some comic looking tattered garment in which holes can easily be made for the head and arms, and behold there is Jesus arrayed in fitting guise for a pretender to the throne! A white garment (candidus) was in fact worn by candidates for a crown and this garment resembled the gala dress of the wealthy and highly born. Thus arrayed Jesus was sent back to Pilate before whom he had already been brought, Herod abandoning his rights.

Certain rationalistic authors think the Gospel accounts of this scene are incorrect. They are of opinion that the insulting raillery of which Jesus was the object was the same as that referred to by Saint Matthew and Saint Mark and which, according to them was levelled against Him not before Herod but in the Praetorium of the Roman Governor. To adopt the opinion of these authors could only lead to confusion. The suggestion they make is altogether gratuitous, for it is very evident that there were in reality two scenes when Christ was mocked : one referred to by Saint Luke only, the other by Saint Matthew and Saint Mark, but not by the other two Evangelists, so that instead of as alleged contradicting, the Gospel accounts supplement each other. This is the sort of thing which happens in so very many instances when prejudiced persons are anxious to detect inconsistencies.



Site of the Antonia Tower.

## Jesus led back from Herod to Pilate

Saint Luke — Chap. 23



¶ remisit (Jesum) ad Pilatum.

12. Et facti sunt amici Herodes et Pilatus in ipsa die; nam antea inimici erant ad invicem.

13. Pilatus autem, convocatis principibus sacerdotum, et magistratibus, et plebe,

14. Dixit

ad illos: Obtulistis mihi hunc hominem, quasi avertentem populum; et ecce ego coram vobis interrogans, nullam causam inveni in homine isto, ex his, in quibus eum accusatis.

15. Sed neque Herodes; nam remisis ad illum, et ecce nihil dignum morte actum est ei.

16. Emendatum ergo illum dimittam.

*Pilate, warned of the return of Jesus, again appears upon the Judgment Seat to harangue the Jews and to tell them, no one contradicting him, that he has examined the accused and found Him innocent, thus convicting his hearers of hypocrisy and untruth. But in spite of all this the Governor's fear of the people makes him yield one iniquitous concession after another, until at last the death of the Just One is brought about. Already although Pilate has « found no fault » in the prisoner he permits Him to be scourged.*



ND sent him again to Pi-late.

12. And the same day Pilate and Herod were made friends together: for before they were

at enmity between themselves.

13. And Pilate, when he had called together the chief priests and the rulers and the people,

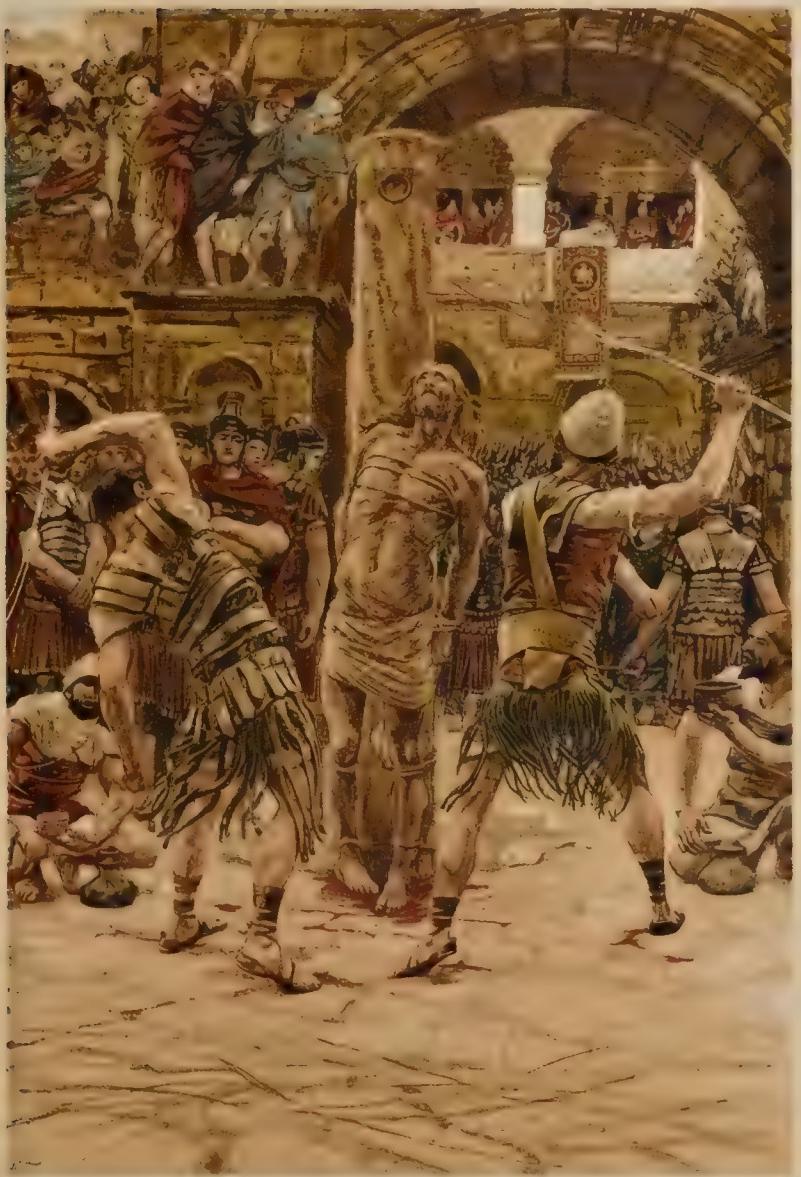


14. Said

unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release him.





## The Scourging of the Face

Saint John — Chap. 19, v. 1



UNC ergo apprehendit Pilatus  
Jesum, et flagellavit.



HEN Pilate therefore took Je-  
sus, and scourged him.



*Several different modes of scourging were practised in the time of our Saviour. The Rabbis tell us that in some cases the victim was fastened to a column lofty enough for him to be almost suspended by the hands, which were fastened together uplifted above the head, whilst the feet, also bound together, were fastened to the base of the column, so as to keep the body in position. The executioners then inflicted thirteen blows on each shoulder and on the loins with a rod, thus making the legal forty stripes save one. The scourging inflicted by the Romans was far more terrible and there was a saying amongst the Jews founded on the words of King Rehoboam in the second book of Kings, chap. xii, verse 14: "If the Jews chastise with whips, the Romans chastise with scorpions." In fact, instead of rods they used cords, to the end of which they fastened little square bits of bone or pellets of metal. To which of these modes of torture was our Saviour subjected? We ourselves are doubtful what to think, though we are inclined to believe that He was treated in the Jewish way, just as a slave would have been. Others are however of opinion that He was scourged with whips made of four strips of leather weighted with bits of bone. If our interpretation be correct, Jesus would have been given over to the four executioners, who in accordance with the Jewish law, were to inflict on Him the forty stripes save one. The men who performed this revolting task were Syrian or Idumean recruits, in the service of the Governor, not Roman soldiers. Every blow brought blood and tore away a portion of the skin and flesh, till at last the very bones were laid bare, thus literally fulfilling the prophecy: "The plowers plowed upon my back, they made long their furrows." (Psalm CXXIX, verse 3.)*



A typical Jew of Jerusalem J.-J. I.



## The Scourging of the Back

Saint Matthew — Chap. 27, v. 26



UNC dimisit illis Barabbum :  
Jesum autem flagellatum  
tradidit eis ut crucifigere-  
tur.



HEN released he Barabbas unto  
them : and when he had  
scourged Jesus, he delivered  
him to be crucified.



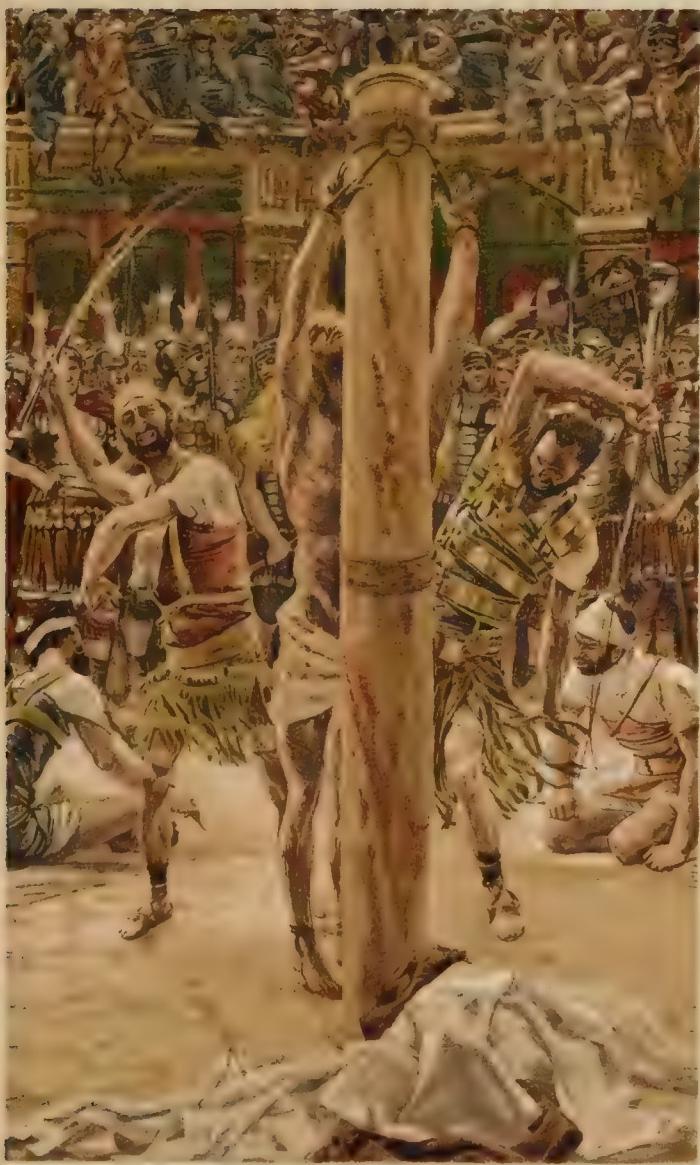
*We have already said that the column to which Jesus was bound during the scourging to which He was subjected, is probably the one alluded to by Saint Jerome and which he and Saint Paul alike venerated. It upheld the portico of a church in the Sion quarter, to which it had been removed by Saint Helena. In every court of justice there was in fact a scourging column and the one in question was probably originally in the forum or public square opposite the Pratorium. There was also most likely in the court of the Guard-house another short column to which Jesus Christ was fastened when He was crowned with thorns; this which was called the Column of Reproach and is still held in high honour in the church of Saint Praxedes, might perhaps be the column from the Tribunal of Caiaphas to which our Lord was bound during the night of Holy Thursday preceding Good-Friday. It was taken to Rome in 1223 by Cardinal Colonna and it seems very far from reasonable, after the lapse of no less than six centuries, for it to be allowed to come into competition with the one which Saint Jerome, writing in the year 430, asserts to have been the true Column of Scourging.*

*In our picture we have represented the Forum with a number of shops at the further end, closed just now on account of the crowds which have collected. We have supposed, in accordance with certain traditions which have come down to us, that Saint John who had accompanied the Blessed Virgin, may have secured a place in one of these shops from which he was able to watch all the sufferings of his divine Master. From this vantage point, when Jesus had been compelled to carry His cross and had started for Calvary laden with it, His divine Mother was able to follow the melancholy procession and, guided by Saint John, to take a short cut so as to meet her Son again on the Via dolorosa a little further on.*



A typical Jew of Jerusalem







## The Crown of thorns

Saint Matthew — Chap. 27



UNC milites præsidis, suscipientes Jesum in prætorium, congregaverunt ad eum universam cohortem.

28. Et exuentes eum, chlamydem coccineam circumdederunt ei.

29. Et plectentes coronam de spinis, posuerunt super caput ejus, et arundinem in dextera ejus; et genu flexo ante eum, illudebant ei, dicentes : Ave, rex Iudaeorum.

30. Et expuentes in eum, acceperunt arundinem, et percutiebant caput ejus.



HEN the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

28. And they stripped him, and put on him a scarlet robe.

29. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30. And they spit upon him, and took the reed, and smote him on the head.



*The Crown of thorns.*

J.-J. L.

*The cloak or mantle worn by our Lord Jesus Christ on His way to death was, as its name indicates, a chlamys or short military cloak and not really, as is generally supposed, a purple robe properly so-called. The text of Saint Matthew is perfectly clear on this point. The scarlet robe referred to in chap. xxvii, v. 28, was very evidently just a loose garment of coarse wool dyed red, such as the Roman soldiers wore over their armour and which obtained for them the nickname of chlamydati in the comedies of Plautus. It was a piece of stuff cut into a circular form, which was fastened on the left shoulder or at the neck with a clasp and*

the wearer could drape it in many different ways. It was sometimes designated by the name of sagum and sometimes by that of paludamentum. It was of the colour of cochineal and rather more pink than what is now known as the madder red. It will be remembered that amongst the Jews this colour was symbolic of sin and in the remoter days of antiquity it symbolized Typhon, the spirit of the earth, who represents physical evil. Jesus, with the scarlet chlamys upon his shoulders, was thus marked out as the victim of the whole world, laden with the sins of the human race, even as the scape-goat with its bands and fringes of red wool was sent adrift by the Jewish priests carrying with it the sins of the people.

The colour of purple on the other hand was amongst the ancients typical of royalty. It was a kind of red richly shot with blue and the dye producing it was obtained from a shell found in considerable numbers off the coast of Tyre, and on the shore near the site of that ancient city, great heaps of such shells are still to be found. The production of the true royal purple dye was a very costly affair and therefore it was often imitated with a mixture of cochineal and indigo and the garment worn by the Saviour in His last journey may possibly have been dyed in the manner just indicated.

The crown of thorns is supposed to have consisted of a band of rushes from the seashore, strengthened with twigs of a prickly thorn twisted in and out. The appearance of the whole must have been rather that of a domed crown than of a simple wreath, which would merely have rested on the forehead leaving the head itself uncovered. The expression of Saint Mark, chap. v. v. 19: « And they smote him on the head with a reed » as if they forced the crown down on His brow, would appear to lend colour to our idea that it covered the head entirely, the twigs of thorns going all the way round the edge of the crown.

The band formed of rushes, which was the foundation of the sacred crown of thorns, is still to be seen in the Cathedral of Notre Dame at Paris and the single thorns and twigs which made up the rest of the instrument of torture, preserved in other sanctuaries, are in a sufficiently good state of preservation and would evidently fit well on to the band, so that it is possible to form a very accurate idea of what the crown must have been as a whole.

This precious relic passed into the hands of Saint Louis whilst almost intact, after having belonged for many centuries to the Byzantine Emperors. Later the thorns were taken off and distributed amongst the various sanctuaries where they are still to be seen.



An Armenian



Antique fragment found near the site of the Temple



THE CROWN OF THORNS



## Ecce Homo

Saint John — Chap. 19



XIVIT ergo iterum Pilatus foras, et dicit eis : Ecce adduco vobis eum foras, ut cognoscatis quia nullam invenio in eo causam;

5. (Exit ergo Jesus, portans coronam spineam et purpureum vestimentum), et dicit eis : Ecce homo.

6. Cum ergo vidissent eum pontifices et ministri, clamaabant, dicentes : Crucifige, crucifige eum. Dicit eis Pilatus : Accipite eum vos et crucifigite ; ego enim non invenio in eo causam.

7. Responderunt ei Iudei : Nos legem habemus, et secundum legem debet mori, quia filium Dei se fecit.

SANCT. MATT. — C. 27

28. Et exuentis eum, chlamydem coccineam circumdederunt ei.



PILATE therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man !

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

SAINT MATTHEW. — CH. 27

28. And they stripped him, and put on him a scarlet robe.



« Ecce Homo ! »

After the agony of the scourging and the mocking ceremony of the crowning with thorns, Jesus was again taken before Pilate. The latter, who had once more taken his place in the loggia of the Court of Justice, seeing the lamentable condition to which the Prisoner was reduced, thought it would be enough to show Him thus attired and bleeding, to excite the pity of the spectators and to appease the hatred of His enemies. He led Him therefore to the front of the Judgment Hall and presented Him to the people with the words : Ecce Homo! Behold the man!

In our picture we have endeavoured to depict as nearly as possible the exact spot from which Pilate addressed the people. We can tell what was the approximate height of the story in which the Prætorium and the adjoining loggia were situated, from that of the Scala Sancta of twenty-eight steps which led up to them and which was taken to Rome by Saint Helena. What is now called the Ecce Homo Arch is too far from the Prætorium to have been the spot from which Jesus was pointed out to the people by Pilate; but the stones of which the Arch is composed were probably silent witnesses of the scene, the arch being near enough for that. The restricted space in which the crowd is shewn represents the street leading to the Sheep-Gate and the Sheep-Pool and the steps leading up to the Prætorium are kept clear of the populace by the body-guard of the Roman garrison, whilst the entrance to the Forum on the other side is shut in by the tribunal called Gabbatha. Between these two points the angry populace is closely packed, yelling and howling, their hatred ever on the increase; the further off the brawlers are, the louder do they shout; they brandish their arms and their fingers twitch as if eager to seize their enemy. Jesus, His hands bound, yet holding in them His reed sceptre, looks down upon the Gehenna into which He is doomed to descend again ere long, standing there motionless and calm in spite of the pain He must be suffering from His many wounds.



Friday morning

J.-B. T.



## Jesus for the second time before Pilate

Saint John – Chap. 19



9. Et ingressus est prætorium iterum, et dixit ad Jesum : Unde es tu ? Jesus autem responsum non dedit ei.

10. Dicit ergo ei Pilatus : Mihi non loqueris? nescis quia potestatem habeo crucifigere te, et potestatem habeo dimittere te?

11. Respondit Jesus : Non haberes potestatem adversum me ullam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, majus peccatum habet.

12. Et exinde quærebat Pilatus dimittere eum.



*Jesus for the second time before Pilate.*

11. When Pilate therefore heard that saying, he was the more afraid;

9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12. And from thenceforth Pilate sought to release him.

*All the efforts of Pilate to save Jesus have proved vain and he can no longer shut his eyes to what the Jews are aiming at. He goes back once more to the Prætorium, where he finds himself alone with the accused. Now the more Jesus suffers the more wonderful does His silent self-possession appear to the Roman Governor and the greater becomes the uneasiness of Pilate, the more painful are the reproaches of his conscience. He wants to talk with the prisoner,*

*to penetrate into the mystery in which His personality is shrouded and he tries to enter into conversation with Him by asking Him where He came from, saying : « Whence art thou? » But Jesus gave him no answer and when Pilate tried to intimidate Him by saying : « Speakest thou not unto me? Knowest thou not that I have power to crucify thee and have power to release thee? » he received a reply so lofty that his admiration was excited to the highest point and he fell compelled to do his very utmost to rescue the dignified Sufferer from the hands of His enemies.*



## Let Him be crucified

Saint Matthew - Chap. 27, verse 23



ICUNT OMNES : Crucifigatur.  
Ait illis præses : Quid  
enim mali fecit? At illi  
magis clamabant, dicen-  
tes : Crucifigatur.

25. Et respondens universus popu-  
lus, dixit : Sanguis ejus super nos, et  
super filios nostros.



HEY all say unto him, Let  
him be crucified. And the  
governor said, Why, what  
evil hath he done? But they  
cried out the more, say-  
ing, Let him be crucified.

25. Then answered all the people, and  
said, His blood be on us, and on our  
children.

*The crowd now occupies the place where Jesus had been scourged, with the column by which He had suffered rising up in the midst. On the left is the body-guard opposite the Judgment Hall of Pilate with its adjoining loggia; on the right the Gabbatha called in Greek Lithostrotos, an open Tribunal paved with yellow and red stones forming a kind of rostrum where judgment was given; the name of which, as stated by Saint John (chap. xix. v. 13), means pavement. The crowd which was often considerable could go up to the forum, which was reached by a few steps and from thence could look on at the ceremony of giving judgment and hear announced the decisions of the presiding judge. On the right and left were the arches upholding the Palace of the Governor, one of which still exists, walled into the Chapel of the Convent of the nuns of Sion.*

*As we have seen Pilate had hoped that the dramatic effect of his Ecce homo, with the sight of Jesus in His suffering condition, would have aroused the compassion of the mob and saved him from the odium of pronouncing a judgment for which his own conscience reproached him. Who he had thought could resist the effect of the sudden apparition of that bleeding spectre? that head crowned*



Barabbas.

J.-J. L.

with thorns, that face wounded by repeated blows that lacerated body drooping with fatigue, covered with sweat and displaying terrible bleeding wounds, those bound hands in which quivered the reed sceptre, was not all this enough to rouse the pity of the most hardened and most barbarous hearts? He was mistaken. He had reckoned without making due allowance for the thirst for blood natural to an excited mob and without remembering the intrigues of the Sanhedrin, who were circulating amongst the crowds, like the perfumed counsellors that they were, suggesting the cry raised all too soon for the death of Jesus. In spite of his benevolent intentions, which became more decided after the message from his wife Claudia, Pilate, thanks to his weakness and successive concessions to the clamour of the people, only succeeded in adding to the sufferings of Jesus. Anxious to make yet one more effort, he proposed that he should release the accused in honour of the Passover. It was in fact the custom for the Roman Governor to release a prisoner at that Festival. But Pilate at the same time felt bound to give them a choice and he therefore said: Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? This Barabbas had been arrested in a recent tumult and his name meant the son of the father, so that there was a kind of derisive analogy between it and the title of the true Son of the divine Father. Origen goes even further and asserts that according to certain versions of the Evangelical text, Barabbas also bore the name of Jesus. In fact, the Armenian text reads thus: « Which will you that I release unto you? Jesus Barabbas or Jesus which is called Christ. » The choice of the people would seem strange if we left out of consideration the way in which they had been plied with suggestions by the chief priests. Moreover this Barabbas, who was probably a Zealot and a Galilean would appear to have been popular. Then again the solemn teaching of Jesus must have been very unpalatable to many, whilst the coarse jokes and swaggering boasting of the agitator appealed to the sympathies of the mob. The crowds parted to admit him when he was set free with every manifestation of joy and it was Jesus, their benefactor and Saviour, whose death they wished to secure. More than one of the Lord's friends must however have been amongst the ever increasing masses of people, but fear closed their lips and when later a few expressions of pity escaped them as the victim passed by, they had absolutely no effect upon the relentless populace.



## Pilate washes his hands

Saint Matthew — Chap. 27



IDENS autem Pilatus quia nihil proficeret, sed magis tumultus fieret, accepta aqua, lavit manus coram populo, dicens : Innocens ego sum a sanguine justi hujus; vos videritis.



HEN Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25. Et respondebant universus populus, dixit: Sanguis ejus super nos, et super filios nostros.



The sacred text does not seem to imply that Pilate left the spot where he had washed his hands in the presence of the assembled people. It follows therefore that it was



Pilate washes his hands.

J.-J. T.



not at the Gab-batha or Lithos-trotros that the scene described took place, but in the so-called Ecce homo loggia and it is there that we have chosen to represent it.

## La Scala Santa



Four flight of steps to which the name of La Scala Santa or the Holy Stair has been given is still to be seen at Rome, to which city it was removed by Saint Helena. It is of white marble veined with grey and it led up to the Roman Prætorium, so that nothing which has been preserved to us connected with the Passion of our Lord is more worthy of the veneration of the pilgrim than are these steps, which were actually trodden by His sacred feet. Even the Via dolorosa is less exactly what it was at the



THE SCALA SANCTA

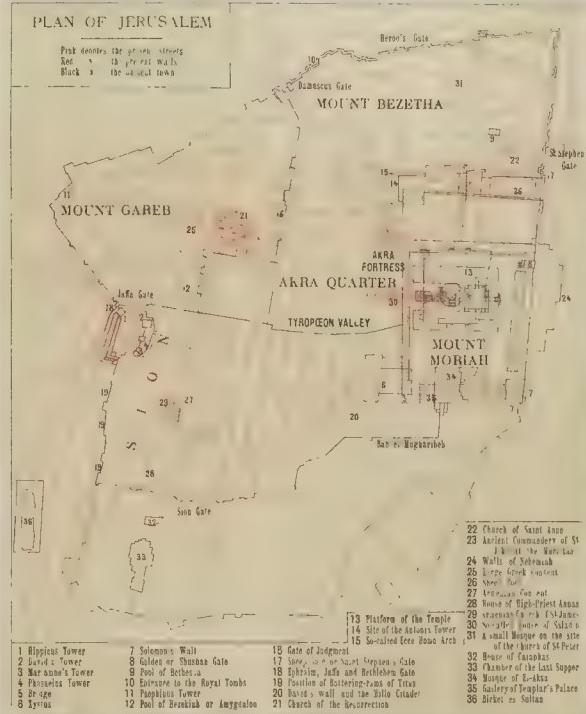


time when Christ passed along it and His blood stained the ground; for of course the level of the soil has been raised and modified, whereas in the sanctuaries enshrining the more enduring relics, marble facings keep worshippers to some extent at a distance. Pilgrims to the Scala Santa touch the very steps down which, according to tradition, Jesus, whose feet slipped at the top, rolled all bruised and bleeding. For this reason the Holy Stair is always climbed on the knees.



## Plan of Jerusalem

**I**n the time of our Saviour, Jerusalem was a compact and homogeneous whole, a covered-in and crowded town. A few years after the death of our Saviour however Herod Agrippa included within the bounds of the city all the outlying suburbs which were already well populated and surrounded the whole with walls such as are still standing. It was then that the hill known as Bezetha was taken into the boundaries of the town, together with Mount Calvary and the Amygdalon basin; the site of which is now occupied by the grand Bazaar adjoining the Church of the Holy Sepulchre. When recent excavations laid bare the old foundations, some of the iron missiles shot from slings by Roman marksmen during the siege, were found amongst them. It is generally supposed that what is known as the Damascus Gate on the north-east was already in existence; that part of the town included between this Gate and the Sheep-Gate containing too many ancient remains, evidently dating from the time of our Saviour, for us to suppose it to have been a mere suburb. There can be but little doubt that it was even then included in the city itself. Here has been identified the Troubled Pool or Pool of Bethesda; the house of Saint Anne and the Sheep-Pool. The Carmelite Fathers or White Friars, who now occupy the church of Saint Anne discovered, when restoring their Monastery, traces of ancient defensive works, yet another proof that this north-east angle did form part of the original city in the time of Jesus Christ. An ancient Gateway, now no longer used, called Herod's Gate, is a



further evidence in favour of the antiquity of the wall in question. On the south is Ophel, once a very important suburb which contained many palaces, including that of Queen Helena of Adiabene, with a Hippodrome and many other public buildings. Somewhat further on the south of this same suburb lay the Pool of Siloam, the reservoir into which flowed all the waters of the town, for it was in fact situated at a lower level than any of the other stores of water and was close to the spring now called the Fountain of the Virgin.



## Jesus leaves the Prætorium

Saint John — Chap. 19, v. 13



PILATUS autem, cum audisset  
hos sermones, adduxit foras Jesum.



HEN Pilate therefore heard  
that saying, he brought  
Jesus forth.



*Jesus leaves the Praetorium*

The trial of Jesus is at last completed; his fate is decided, there is nothing now left to do but to pronounce the sentence from the Gabbatha. This was a formality required by the Roman law; sentence of death was always proclaimed in broad daylight, sub die and from some lofty spot, ex superiori loco. Pilate was very sure to omit none of the requisite formalities, so fearful was he of compromising himself with the superior authority from whom he held his own office. This dread of the Roman Governor is well illustrated by the words of the Jews. « If thou let this man go, thou art not Cæsar's friend. » If Pilate is ready to abandon an innocent man for political reasons, still more cause is there for him to observe in the most minute particulars all the petty rules of Roman legal procedure. The Victim comes forth from the Judgment Hall with wounds still bleeding, the blue weals left by the scourging are still visible, His knees and elbows are grazed through many a fall and his wrists, tightly bound with ropes and chains, are black and swollen with congested blood. Jesus is still wearing the scarlet robe which had been put upon Him in mockery and the woollen stuff sticks to the wounds on His shoulders, which are all torn and bleeding from the terrible scourging to which He has been subjected. Presently, when His own garments are returned to the divine Victim, the tearing off of this « scarlet robe » will open all the wounds afresh and His blood will flow copiously yet again. It is now half past eleven, or according to Jewish time, to quote the words of Saint John, « near the sixth hour » and the agony of the Saviour was not yet nearly over, indeed it was now to become more terrible every moment.



BIRD'S EYE VIEW OF THE FORUM



## Bird's eye view of the Forum

THE accompanying engraving gives an impression of a wider open space than that of the Forum and this fact must be borne in mind in reading the following notes. The large buildings in brown stone in the background are the lower portion of the massive Antonia Citadel. In it, as is well known, were situated the Praetorium and the Palace of the Governor, Pontius Pilate; whilst the loggia from which he looked down as he stood beside Jesus and cried *Ecce homo!* can be clearly seen and is to be identified by the red carpet hanging from it. Skirting along the Palace is the narrow street already referred to, leading from the Tyropœon to the Sheep-Gate. Beyond this street and opposite to the Gateway of the Palace is the narrow entrance to the public square or Forum, with a portico consisting of three columns, an architectural feature much in vogue at Jerusalem and the tradition of which has been preserved by the Mussulmans, a fact illustrated in various examples still to be seen in the Haram. On the left of this portico a few steps lead up to the Guard-house, in which were stationed the Roman soldiers whose business it was, under the orders of the Governor, to watch over the country, nip in the bud any incipient revolt and restore order in case of disturbance. The precaution was very far from needless, for it is a notorious fact that risings were of very frequent occurrence, especially at the great Jewish festivals. It was in the inner court of the Guard-house that, as we have already said, the crowning with thorns probably took place. In front of the portico and on the left of the Guard-house is the Column at which Jesus was scourged, still all red with His blood. On the other side, that is to say on the right, is the Gabbatha or Lithostrotos to which Pilate repaired

to announce the condemnation of Jesus. The Master is accompanied by the two thieves bearing their crosses; His own cross is already being prepared behind Him, whilst lying near it is the bundle of His clothes shortly to be restored to Him. The Forum is filled with the Roman soldiers forming the

escort of the prisoners and with the chief Jews accompanying the Victim, some on horseback, some riding donkeys and others on foot. Here and there are posted Roman sentinels to keep back the crowd. The flat roofs of the neighbouring houses, belonging to the Bethesda quarter, are covered with spectators. Further to the right, at one corner of the Forum, a slope leads down to the so-called Ecce homo Arch, which marks the limit of the property belonging to the Governor's Palace. The town stretches far away on the left, dominated by the Sion quarter, which is reached by crossing the lower town, known as the Akra quarter and the Tyropeon valley.



Pilate pronounces Judgment from the Gabbatha.

J. T.

## Pilate pronounces Judgment from the Gabbatha

Saint John — Chap. 19, v. 13



ILATUS autem cum audis-  
set hos sermones, ad-  
duxit foras Jesum: et se-  
dit pro tribunali, in loco  
qui dicitur Lithostrotos,  
hebraice autem Gabbatha.



HEN Pilate therefore heard  
that saying, he brought  
Jesus forth and sat down  
in the judgment seat in a  
place that is called the  
Pavement, but in the Hebrew, Gabbatha.

The meaning of the two words Gabbatha and Lithostrotos which are used to designate the spot from which Judgment was pronounced is not the same, for Gabbatha signifies an elevated place or platform whereas Lithostrotos means paved with mosaic or tiles.

## The Title on the Cross

Saint John. — Chap. 19



CRIPSIT autem et titulum  
Pilatus : et posuit super  
crucem. Erat autem scrip-  
tum : Jesus Nazarenus,  
rex Judæorum.

20. Hunc ergo titulum multi Judæo-  
rum legerunt: quia prope civitatem erat  
locus; ubi crucifixus est Jesus ; et erat  
scriptum Hebraice, Græce et Latine.

21. Dicebant ergo Pilato pontifices  
Judæorum : Noli scribere, rex Judæo-  
rum; sed quia ipse dixit : Rex sum Ju-  
dæorum.

22. Respondit Pilatus : Quod scripsi,  
scripsi.



ND Pilate wrote a title, and  
put it on the cross. And  
the writing was, JESUS  
OF NAZARETH THE  
KING OF THE JEWS.

20. This title then read many of the  
Jews : for the place where Jesus was  
crucified was nigh to the city : and it was  
written in Hebrew, and Greek, and Latin.

21. Then said the chief priests of the  
Jews to Pilate, Write not, The King of  
the Jews; but that he said, I am King  
of the Jews.

22. Pilate answered, What I have  
written I have written.



*An important fragment of the title which was placed above the Saviour on the Cross is preserved in the church of Santa Croce de Gerusalemme at Rome. It was repeated three times, the top line being written in Hebrew, the middle line in Greek and the bottom line in Latin; each sentence signifying exactly the same thing: Jesus of Nazareth the King of the Jews. As is well known, the Hebrew characters are read from right to left and the whole superscription was in red ink on a white ground. Such tablets as that employed in this instance were called tituli or tabulae, which illustrates the fact that it was customary to write sentences of condemnation and laws on white tablets. The circlet of twisted rushes seen in our illustration was that forming the foundation of the crown of thorns and is now preserved in the Cathedral of Notre Dame at Paris; it was, as we have already said, brought from the East by Saint Louis, who obtained it from the Byzantine Emperor then on the throne. The thorns which accompanied this wreath are now distributed in various sanctuaries and abbeys. The round-*



The Title of the Cross.

J. J. T.

headed nail shewn in the drawing is the one now to be seen in Rome, in the same church as the tablet on which the title is written. There is no doubt that it was one of those which pierced the hands of the Saviour; the other nails preserved are really forged of ordinary iron and only fragments of the true nails of the cross are imbedded in the unsanctified metal. The story goes that Saint Helena threw one of the true nails into the Adriatic to calm a tempest, that she put another into the bit (still preserved at Montpellier) of Constantine's horse and another into his helmet. The last-named nail is said to have been transferred later to the Iron Crown of the Empire, which is now at Milan. It is possible however that some of the nails venerated as sacred relics were those which fastened the cross itself together, upheld the support for the feet or kept the superscription in its place. Nine can certainly be identified and this number corresponds with the nine sanctuaries each of which claims the privilege of possessing one of these precious relics. As will be seen further on, I have supposed that the body of the Saviour was supported on the cross by cords, passing under the armpits and round the waist. If some such precaution had not been taken the whole weight of the body would have been thrown upon the hands and the victim could not possibly have retained a perpendicular position, but would have fallen forwards, dragging forcibly upon the nails which kept the hands outstretched. The early Fathers of the Church do in fact speak of cords and some even say chains, but neither are ever mentioned amongst the sacred relics of the Passion which have been preserved to us and they were most likely taken away or lost at the very first; indeed had they been left with the debris amongst which the true cross lay for three hundred years, they must have succumbed to the action of time.



raiment on him.

### And they put his own raiment on him

Saint Matthew — Chap. 27, v. 31

**I**n postquam illuserunt ei, exuerunt eum chlamyde et induerunt eum vestimentis ejus, et duxerunt eum ut crucifigerent.



ND after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

Pilate and his assistants had now left the Gabbatha; the scarlet military cloak in which the Master had been put to derision is taken off His shoulders; the blood flows afresh as the wounds are re-opened and the crown of thorns is torn from the victim's brow, in order to pass over His head the seamless vesture for which lots will be cast on Calvary. The Saviour's white robe is then restored to Him, together probably with His sash, sandals and lastly His cloak. According to tradition certain pious believers had taken charge of the garments of the Master when they were taken off after the ill-treatment He had received in the house of Caiaphas. There had been time to have them cleaned and mended. We are, we think, justified in supposing that all through His Passion Jesus was allowed to retain the under-garment of linen which Jews then wore about the loins next the skin and which was fashioned something like the under drawers of the present day. If so He was never perfectly naked even on Calvary, but I feel bound to add that few agree with me on this point. There is in fact a tradition to the effect that when Jesus was stripped before the crucifixion His modesty was saved from being put to the blush by the charity of one of the Holy Women standing by. Nothing however confirms this touching story, which is probably after all only a pious fiction and it is infinitely more likely that Jesus wore the light garment referred to above until the end.

## Christ bearing His Cross

Saint John — Chap. 19, v. 17

**L**eijulans sibi crucem, exivit in eum qui dicitur Calvariae locum, Hebraice autem Golgotha.

**A**ND he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha.

Crucifixion, as is well known, is a very ancient mode of execution and the form of the cross varied greatly. It seems to have been at first a mere stake to which the condemned was either bound or nailed, modified later by the addition of a transverse beam or branch. The name of the cross was determined by the way in which this transverse piece of wood was fastened on. If it sloped much, it was called a *crux decussata* literally an oblique cross. This was the form now called Saint Andrew's Cross and it resembled the Greek letter X. If the second branch or beam was placed



across the top of the main stake the cross became a crux commissa, now often called Saint Anthony's cross, but when the central beam rose somewhat above the transverse one it formed a Crux immissa, which is now known by the name of the Latin cross. To which of these three types the Cross on which Jesus suffered belonged it is difficult to determine. It certainly was not that now known as Saint Andrew's; but with regard to the other two forms choice is difficult. Many authorities consider it certain that the Latin form was used, relying upon the way in which the early Fathers of the church speak of it, comparing it to the Roman standard, to a man swimming, to a bird in flight, to the four cardinal points, to Moses praying with outstretched arms, all expressions which may be said justly to apply to the traditional form. Still this does not really prove anything finally, for figures of rhetoric and popular similes are never particularly exact. Something far more precise in the way of evidence is needed. Moreover it must be observed that whatever was the form of the cross when it was laid upon the shoulders of Jesus and He was compelled to carry it, it must necessarily have been converted into a Crux immissa by the addition of the tablet bearing the superscription which so enraged the Jews. As for the examples



The Via Dolorosa

J. J. T.



J. J. T.

of Early Christian art which have come down to us, neither do they prove anything finally, for sometimes the Latin cross and sometimes that forming the Greek letter T is introduced.

We may here recall to the memory of our readers a very ancient caricature which was found at Rome, beneath the western corner of the Forum and which bears the blasphemous inscription : «Alexamenos worships God», representing a man with the head of an ass fastened to a cross. Now the cross in this instance is of the kind known as the jointed or the Crux commissa forming the Greek letter Tau with a small cross-piece for the feet and at the top above the large transverse beam but not quite in the middle, a scroll with the inscription quoted above.

The hour of noon is now come.

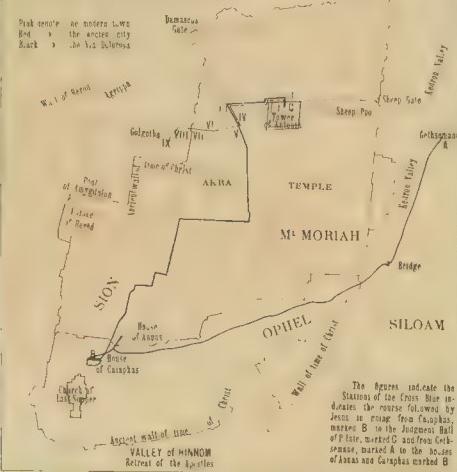


## The Via Dolorosa



ESUS was now led away to be crucified and began to tread that Via crucis or Way of the Cross with its many stages, which were to prove so full of fresh suffering to the already exhausted Saviour. Since the evening before He had had but a few minutes of rest and what rest must that have been after all the humiliations and agony to which He had been subjected! It was very evident that He would not be able to reach Calvary without sinking by the way, but what did that matter? His enemies would make Him carry His cross all the same. It was in fact customary for the condemned himself to carry the instrument of his execution and the Jews would never have sanctioned sparing their Victim this last culminating agony and humiliation. For the rest, we know that Pilate, good Roman though he was, was punctilious in his observance of every tradition of the Prætorium however petty and trivial. The march of the melancholy procession commenced; a centurion on horseback leading the way, to whom had been confided the superintendence of the execution. This was the official to whom Tacitus gave the title of the exactor mortis or death overseer, whilst Seneca calls him the centurio supplicio præpositus which may be translated the centurion who presided at executions. This officer was succeeded by a herald bearing a scroll or tablet on which was written the crime for which sentence had been pronounced. The herald shouted out this condemnation at the top of his voice. Behind him came the cruciarius, the divine Saviour, painfully dragging the heavy cross with the executioners near by whose task it would soon be to bind Him to it and watch beneath it till death put an end to His sufferings. A double row of soldiers kept the way clear, for the crowd was great and there was a possibility that the people might be moved to compassion at the sight of the patient sufferer and attempt to rescue Him. Every one knew, Pilate himself included, that Jesus had been made the victim of a few jealous and envious enemies and that the consent of the populace to His condemnation had only been obtained by surprise. There would therefore have been nothing surprising if a reaction had taken place; the friends of Jesus, the Holy Women especially, were very sure to have worked hard to bring it about. As I said before every possible precaution was therefore taken. Behind the procession escorting the Saviour, in which were included the two thieves also bearing their crosses, came a crowd of the chief priests and other Jewish notables. As it was quite half an hour's walk to Calvary and mostly uphill, some were on horseback and others riding on asses which were much employed as beasts of burden in the East. The Via Dolorosa was to them the path of triumph and they pressed joyfully along it on their way to witness the execution of their enemy. On leaving the Forum the procession had to pass through the archway which forms the entrance to it from the side of the town and then to follow the steep street which starts from the Sheep-Gate and leads to a level tract between it and another steep street going up in a westerly direction to the Gate of Judgment. That gate once passed the procession was not more than thirty paces from the ascent to Golgotha.

PLAN OF THE VIA DOLOROSA





### Christ falls beneath His Cross

Saint Luke — Chap. 23, v. 27



EQUEBATUR autem illum multa  
turba populi et mulierum.



ND there followed him a great  
company of people, and of  
women.

*The street is terribly steep and the big stones with which it is paved are slippery, so that Jesus, exhausted with fatigue, falls beneath His burden. Those in attendance on Him are in no mood to give Him any assistance, they only jeer at and insult Him, pouring out opprobrious epithets upon Him. All around however are crowds whose attitude is rather noisy and excited than positively hostile. « A great company of people followed him », says Saint Luke, and there was nothing surprising in the numbers which had come together, for executions always attract a concourse of people. Moreover it was the time of the Passover and, as is well known, that festival was always attended by vast multitudes, all of whom had been from the commencement of the trial, deeply interested in the fate of the Prophet about whom there had been so much discussion. Jesus as He falls seems in my picture to be appealing to the bystanders for a little help in His need. Shall we not do well to remember that it was for us that the Saviour suffered so long ago as well as for those living at the time?*



### Jesus meets His Mother

**I**HE meeting of Jesus with His Mother is not referred to in the Gospel narrative, but tradition is unanimous in asserting that it took place at the fourth Station of the Via Dolorosa. Mary was accompanied by Saint John, Mary Magdalene and Mary Salome, with other holy women, who the Evangelists tell us followed the Master to Calvary. It was very natural that the Mother of the Lord should have been present in the Forum at the scourging, though at a distance and should have witnessed from afar the Ecce Homo incident; in fact that she should have seen all that the rest of the crowd did. When the procession began to move off on its way to Golgotha, Mary, who had just heard the sentence of death passed upon her Son from the Gabbatha and who had seen the cross placed upon His shoulders, tried to get near enough to Him to help Him with His burden, but it was impossible, for the narrow street was already blocked up with soldiers and the crowds accompanying the Victim. The Virgin was therefore compelled to take another route and after a most careful examination of the district, we feel able to assert pretty confidently which way she went. A tradition tells us that in the angle formed by the street leading to the Sheep-Gate and the Tyrophaeon valley or valley of the Cheese Merchants, there was a house

with court-yards and out-buildings belonging to Caiaphas, who as we know, had his Judgment Hall in the Sion quarter. Now, Saint John, as already stated above, had relations amongst the attendants of the High Priest, and it was thanks to this circumstance that he was able to go into the Judgment Hall and to secure the admittance of Saint Peter. He would thus also be able to let the Blessed Virgin and her companions pass through the courts and gardens of this house and, cutting diagonally across from one street to another, he managed for the little party of friends of the Master to arrive at the fourth Station of the Cross in time to meet Jesus, without having to go up the steep ascent climbed by the procession. The locality speaks for itself in a remarkable way, and no one who has considered the matter on the spot, can fail to feel sure that the meeting between the Mother and Son took place on the spot indicated above and nowhere else. It is generally supposed that the fall of Jesus occurred at the very moment of the touching meeting. This is what Anne-Catherine Emmerich says on the subject « Then one of the executioners asked of those standing by: Who is that woman lamenting so bitterly? And some one replied: It is the Mother of the Galilean. Then the wretches loaded the unhappy Mother with insult and mockery, they pointed at her with their fingers and one of them took the nails which were to fasten Jesus



Simon of Cyrene and his two sons: Alexander and Rufus.

J.-J. T.

to the Cross and struck Him with them, mocking Him before the eyes of the Blessed Virgin. As for her, she gazed upon Jesus and, overwhelmed with grief, was obliged to lean against the door to save herself from falling. She was as pale as death and her lips were livid. »

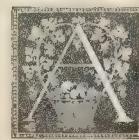


## Simon the Cyrenian compelled to bear the Cross

Saint Mark — Chap. 15, v. 21



**I**angariaverunt præter-euntem quempiam, Simo-nem Cyrenæum, venien-tem de villa, patrem Alexandri et Rufi, ut tol-leret crucem ejus.

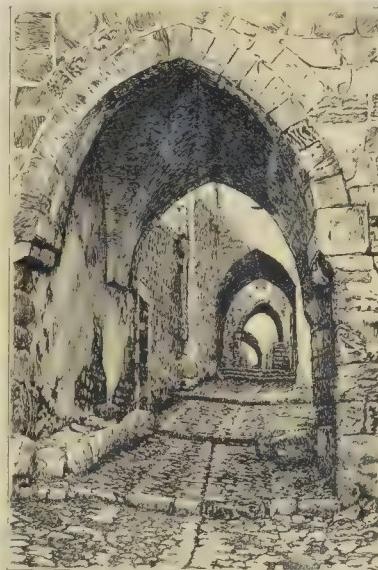


**A**ND they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.





When Jesus fell the second time, his enemies began to be uneasy. He would never they feared get up the ascent to Golgotha without help. They therefore resolved to let Him have a little assistance and the man named Simon happening to be at hand, they compelled him to carry the cross. This Simon came from Cyrene, a province situated on the northern coast of Africa, where there was then a very numerous colony of Jews. It would appear that he was domiciled at Jerusalem, for the Gospel narrative says he was passing by « coming out of the country ». He was, adds Saint Mark, the father of Alexander and Rufus, which proves that all three were known to the Evangelists at the time of the compilation of the sacred text. It is in fact supposed that these sons of Simon, Alexander and Rufus, were converted to Christianity later and became deacons of the early church. In the epistle of Saint Paul to the Romans occur the words : « Salute Rufus chosen in the Lord » and the Roman martyrology includes Simon of Cyrene amongst the Saints. Some even say that he became Bishop of Bostra in the Syrian Desert and that he was burnt to death by the heathen authorities. Critics and commentators eagerly discuss the question of whether he was or was not a Jew. Certain indications sanction the belief that he owned a small farm near Jerusalem and there also seems reason to suppose that he was identical with Simon the tanner mentioned in the Acts of the Apostles, who certainly was a Jew. On the other hand, it seems a most extraordinary thing for a Jew to be compelled to bear a burden of any kind at the time of a great Festival. The question must therefore remain undecided for the present, but the assertion that Simon was of Cyrene does not really affect the matter at issue, for, as already mentioned above, there were many Jews in that province. Another point in dispute is whether the Cyrenian carried the Cross the rest of the way alone or whether he merely shared the burden with the Master. The Gospel narrative would appear to favour the former interpretation of the incident, but it might also be taken to mean the latter which was the most prevalent belief amongst the early Christians and as a result was generally adopted by painters. We think therefore that we are fairly justified in assuming that Jesus bore the upper part of the cross with the transverse beam and that Simon merely upheld the long heavy central beam, the dragging weight of which added so greatly to the burden of the Victim. Another very natural suggestion has been made and that is that we owe to Simon and his two sons the account of all that passed until the arrival of the Master at Calvary. As a matter of fact they were of course able to see and hear everything; they were indeed the only witnesses who could do so, for none of the Apostles were near; Saint John, the Blessed Virgin and the other Holy Women were unable to follow Jesus except afar off, on account of the crowds and the narrowness of the streets. They did not all meet again until they got to Calvary itself.



The Via Dolorosa.

J.J.T.



## Saint Veronica

**V**ESUS is still painfully toiling up the long narrow street skirting along one of the inner walls of the town and leading up to Calvary. The higher He climbs the more slowly He goes. He is panting for breath beneath His load, in spite of the help of the Cyrenian. From time to time He is compelled to pause, altogether overwhelmed with fatigue and exhausted from the loss of so much blood. Tradition now intervenes with a touching story of how a lady of Jerusalem, a great lady connected with many of the chief Jewish families and moreover secretly in intimate relations with the family and friends of Jesus, approached the Sufferer eager to do something to console Him. According to some accounts, her name was Berenice, but Anne Catherine Emmerich speaks of her as Seraphia, the wife of Sirach, a member of the Sanhedrin. Whatever her original name may have been however, she has ever since been known in Catholic tradition by the symbolic title of Veronica, from the words (*vera icon*, signifying true portrait) and referring to the miracle said to have been affected by her means.

Learning that the procession would pass her house, this good woman determined to seize the opportunity of showing yet once more her reverence and compassion for the Master. She had prepared a cordial which should restore His strength and just as the group of which the Lord was the central Figure was passing her door, she issued from her house, which was on the left side of the street, so as to meet Him face to face. « She was veiled », says Catherine Emmerich, « and a piece of linen hung from her shoulders; a little girl of nine years old followed her and she waited as the procession advanced towards her holding a vessel full of wine hidden beneath her mantle. Those who were marching at the head of the procession tried in vain to drive her back. Inspired by love and by compassion she forced her way, with the child clinging to her robes, through the mob, the soldiers and the archers, till she got close to Jesus, when she flung herself on her knees before Him offering Him the linen saying : « Permit me to



wipe the face of my Saviour. » Jesus took the linen in His left hand and applied it to His bleeding Face, He then pressed it a little between that hand and the right, which was holding the Cross and gave it back to Seraphia, thanking her for it. She kissed what had now become a shroud, placed it under her mantle against her heart and rose from her knees. » Now Jesus

wishing to recompense Seraphia for this act of pious pity had so used the linen cloth that with the blood from his wounds which filled all the hollows of His face, His beard, His eyebrows and His nostrils He had produced a perfect likeness of His features upon the surface of the cloth. No doubt the linen was in this case a kind of veil of very fine material such as Jewish women were in the habit of wearing on the head and shoulders. Saint Veronica treasured it up with pious reverence, handing it over later to the care of the Church and it is now preserved and shewn to the faithful at Rome. It is only fair to add that two other Holy Faces similar to the one just described are shewn, one at Jerusalem, the other in Spain. Father Calmet is of opinion that these are impressions from the first taken or original vera icon. Several other impressions of a similar kind are venerated in various places. At Besançon, before the Revolution, a shroud was preserved and honoured as bearing an impression of the whole body of the Lord, and at Carpentras, in the south of France, there is, I believe, yet another such shroud. As is well-known the body of Jesus was wrapt in two shrouds, each of which would of course retain the impression of His sacred form. « After Veronica had wiped the face of the Master », continues Catherine Emmerich, « the young girl timidly raised the vessel of wine towards Jesus, but the archers and soldiers with insulting words prevented Him from receiving that refreshment. It had been thanks only to her great boldness and to the fact that the crowd had for a moment arrested the progress of the procession that Seraphia had managed to offer the linen cloth. The Pharisees and archers, enraged at the halt and at the public homage rendered to the Saviour, now began to goad and strike Him, whilst Veronica withdrew into her house. She had scarcely re-entered her chamber and laid the linen cloth on the table, before she fainted away and the little girl fell on her knees beside her weeping burning tears. A friend of the house found them thus, with the linen cloth unfolded on which was impressed the remarkably life-like likeness of the bleeding face of Jesus. Terrified at what he saw, the friend restored Veronica to consciousness and showed her the portrait of the Saviour. She fell on her knees before it crying : « Now I will forsake everything, for the Saviour has honoured me with a memorial of Him. » In the account of all this given by the clairvoyante, Anne-Catherine Emmerich, other more or less probable details are given on the subject of Veronica. « She was », says this seer of visions « a relation of John the Baptist; her father and Zacharias were cousins-german. She was at least five years older than the Virgin and was present at her marriage with Saint Joseph. She was also related to the aged Simeon and played with his sons from their earliest infancy. These sons looked as did their father, for the coming of the Messiah and Seraphia shared their longing. When Jesus at the age of twelve years was teaching in the Temple, Seraphia who was not yet married, sent some food for Him to the house of one of the Essenes situated about a quarter of a league from the town, for He used to retire to it when not in the Temple. Later Seraphia married Sirach, who was descended from the chaste Susannah. He was a member of the great Sanhedrin and had at first been very much opposed to Jesus. Seraphia had to suffer many things at his hands because of her devotion to the Saviour. Joseph of Arimathea and Nicodemus converted Sirach to a better way of thinking and he permitted his wife to follow the teachings of Jesus. »



The Holy Face. J. J. T.

## The Daughters of Jerusalem

Saint Luke Chap. 23



EQUEBATUR autem illum multa turba populi et mulierum : quæ plangebant et lamentabantur eum.

28. Conversus autem ad illas Jesus, dixit : Filiae Jerusalēm, nolite flere super me, sed super vos ipsas flete et super filios vestros.

29. Quoniam ecce venient dies in quibus dicent : Beatae steriles et ventres qui non genuerunt, et ubera, quæ non lactaverunt.

30. Tunc incipient dicere montibus : Cadite super nos; et collibus : Operite nos.

31. Quia si in viridi ligno hæc faciunt, in arido quid fieri?



ND there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning unto them said, Daughters of Jerusalēm, weep not for me, but weep for yourselves, and for your children.



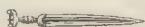
*The Daughters of Jerusalem.*

J.-B. T.

29. For, behold the days are coming, in which they shall say, Blessed are the barren, and the wombsthat never bare, and the papswhich never gave suck.

30. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry?



The procession has passed through the Gate of Judgment and now halts beyond it for the coming up of the rearguard, which has been delayed by the necessity of keeping back the crowds. At the small gateway itself the pressure has become immense and the people are wedged together in dense masses; the procession itself, on the other hand, has now emerged from the narrow streets and the precautions against surprise must be redoubled, for the Governor is still anxious, there being always some fear of a revolt. The many women who have followed at a distance are now able to approach Jesus, with others who happened just then to be in the neighbourhood of the Well of Amygdalum or of Hezekiah. Their wailing and sobs add yet more to the pathos of the scene of which the exhausted and tottering victim is the central figure. Jesus, availing Himself of the brief halt at the foot of Mount Golgotha, which He has soon to climb, turns to the weeping women and answers their compassionate outcry with a few solemn words which are His last exhortation before His death: «Weep not for me but for yourselves and for your children.» There is now but one more effort to be made, and still with the aid of Simon of Cyrene, Jesus resumes the painful march. It is now about half past twelve.



Friday evening.

T

## Restoration of Calvary

AS SEEN FROM THE WALLS OF THE GATE OF JUDGMENT



With a view to helping the reader to form an accurate idea of the scene of the Crucifixion, which is of so much importance for all who would follow the Gospel narrative, we have done our best to give a faithful restoration of Calvary and the districts surrounding it, as they were two thousand years ago. At the present day all the sacred sites are covered over with buildings: temples, chapels, galleries, courts, domes, etc., enshrining them like relics in a reliquary and these various structures at first sight appear very complicated and confusing, too much so perhaps. As a matter of fact the erection of these various works necessitated a very considerable levelling of the soil and the slopes of the little mountain have been constantly tampered with from early Christian times until the present day. Our plans will serve to give some idea of the original appearance of the district. To begin with, here is the elevation known as Calvary or Golgotha which was, as already stated, but a few feet high. The first of these names is the Latin translation of the second, which signifies «the place of a skull» or merely a skull. What was the origin of this name, it is difficult to say. Some are of opinion with Saint Jerome that it simply indicates the place where capital sentences were carried out; but in reply to this we must call attention to the fact that amongst the ancients there were no special spots set apart for executions and moreover if this interpretation were correct



the word crane should be in the plural. Others suggest that the name of skull merely referred to the form of the hill, which originally more or less resembled that of a cranium and this is the interpretation more generally received by writers of the present day, who in this respect follow Cyril of Alexandria. Lastly, according to an old legend the hill was called the « place of a skull » because the skull of Adam, which had been preserved by Noah, was buried in it. Saint Jerome, alluding to this tradition, says: « It tickles the ears of the people, but for all that it is not true. » On the summit of Calvary can be seen the holes in which the three crosses were placed, a low wall encircling the sacred spot. In the foreground a ruin will be noticed, at the bottom of which is a pit into which the beams which had formed the instruments of the execution, that is to say the crosses of the Saviour and of the two thieves were thrown after the crucifixion. It was Saint Helena who in the first instance discovered them, when she was having some excavations made under the guidance of an old Jew who knew the tradition relating to the site. At the top of the slope leading down to this pit is the spot where the soldiers cast lots for the garments of Jesus and a little lower down is the cistern to which the Master is said to have been allowed to retire whilst the cross was got ready for His execution. Beyond Golgotha, on the slope to the right, can be seen the entrance to the Garden of Joseph of Arimathea, surrounded by a low wall, above which is seen the top of the Holy Sepulchre, whilst in the background rises the Palace of Herod, with its towers standing out against the landscape between Jerusalem and Bethlehem.





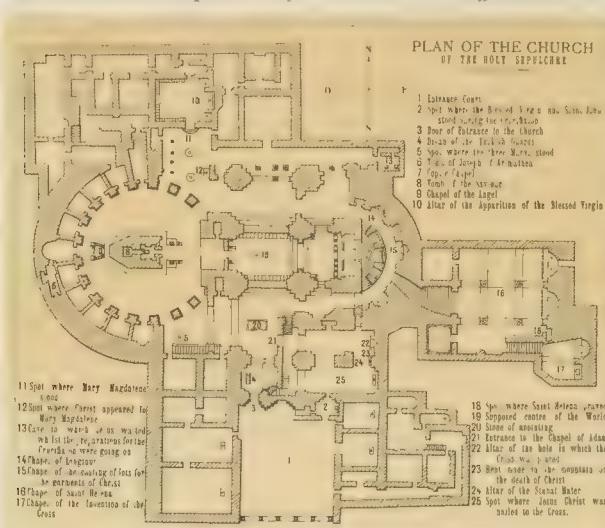
## Calvary as seen from the walls of Herod's Palace

**I**x this restoration the three holes in which the crosses were placed can be seen again in their little enclosure, whilst behind them are the walls of the town and the Gate of Judgment. In the distance, beyond the massive buildings of the Temple and the Antonia Tower, rises the Mount of Olives with Mount Scopus on the left, where Titus encamped when he besieged Jerusalem. Below the summit of Calvary is the cave named after Melchizedek. According to the legend quoted above relating to the skull of Adam that skull was placed in this cave by Shem, who received it from Noah as a special privilege, on account of his having been the founder of the favoured race which was to give birth to the Messiah. And Shem, actuated by prophetic insight, deposited the skull on the very spot on which he knew that the Messiah was to die, and, continues the legend, when the Saviour died and the rocks were rent in twain, the blood which flowed from the cross ran down through the fissures of the cave till some of it reached the skull and washed away the sins of the first man. The words of Saint Paul (in Ephesians v, verse 14): « Awake thou that sleepest and arise from the dead and Christ shall give thee light » are by some critics supposed to refer to this incident. Hence Saint Ambrose, commenting on the Gospel of Saint Luke, teaches that Christ was crucified on Golgotha because it was fitting that the life which we should receive through the Redeemer should begin where he through whom death first entered the world was buried. It is necessary to add however, that the doctors of the church never gave any serious credit to this quaint legend, which was moreover rendered still more incredible from the childish details added to it from time to time. If the early Christian writers did sometimes turn it to account, it was only out of condescension to the popular belief and they have generally even then referred to it in a doubtful kind of way. In the

*13<sup>th</sup> century Saint Thomas Aquinas quotes the legend only to refute it as altogether untrue and he confirms what was said on the subject by Saint Jerome. He adds that it is but a clumsy invention, for on his part he fails to see the special significance of the presence of the skull on Golgotha, which is the foundation of the story, pointing out that if the blood of Christ did flow on to the skull of Adam, that could only be looked upon as a sign of the personal salvation of the first man, but that if, as is more generally supposed, that blood flowed into the common sepulchre of those who had suffered death on this place of execution, the*

*symbol at once assumes a far higher signification, in that it shadows forth the salvation of the whole human race and the rescue from eternal damnation brought about by the death of Christ upon the cross.*

*In front of the cave is a flat stone called the Stone of Anointing, on which the body of Jesus was placed after the deposition from the cross, to be washed and anointed with spices. Nearer to the spectator is another flat stone of considerable size, on which it is said some of the Holy Women stood at the beginning of the crucifixion. Later the Blessed Virgin, with Mary Magdalene and Mary Salome approached*



*the platform of Calvary on the right, to look on from thence at the execution. On the left can still be seen the wall of the Garden of Joseph of Arimathea, which is partly hewn out of the living rock. Still further to the left is a suburb of Jerusalem with its numerous houses. This is what happened to the spot here depicted after the death of Christ and which explains how it came about that Calvary is now within the walls of Jerusalem. Titus having destroyed the city, it was rebuilt by degrees and at the time of the revolt of Bar-Cocheba there were a very great many Jews in the town. Hadrian was compelled to besiege it yet again; it was once more converted into a ruin and Tyrannus Rufus, then Governor of Judaea, was ordered to pass the plough over the site where the Temple had once been, to mark the fact that unless by express order of the Roman senate the spot should never again be built upon. At the same time Hadrian forbade the Jews under pain of death to return to Jerusalem and he established in the once Jewish city a Roman colony, which he called Aelia Capitolina. The new town was not however built on exactly the same site as the old had been, but extended further to the north, so that the site of Calvary became almost the centre of Aelia Capitolina and has remained in that position until the present day. The site was in fact determined beyond a doubt twelve years after the death of Christ by the building of an enclosure wall by Herod Agrippa.*

Certain scholars have of late years contested on topographical grounds the authenticity of Golgotha, that is to say of the site hitherto recognized as that of Golgotha and they have made a great fuss about their pretended discovery. Their assertions can however be triumphantly overthrown and there is absolutely no doubt that the Golgotha we know was the scene of the death of the Saviour. Authors who recognize it as the usual place of execution with the Jews, remark with good reason what a change was wrought in the fate of the little mountain by the crucifixion of Christ on it. Instead of an isolated insignificant spot, it has become so to speak the centre of the universe; instead of a cursed place, it has become the focus of the veneration and adoration of the whole human race. For, to quote from the celebrated hymn-writer Sedilius, *Christ has clothed suffering with honour and has rendered even torments blessed :*

Prenam vestitiv honor:  
Ipsaque sanctificans in se tormenta beavit.

With a view to enabling our readers to understand what Calvary was like in the time of our Saviour we have given a plan of the ancient Golgotha and also one of the buildings now occupying the site of the scene of the Crucifixion. A comparison between the two cannot fail to throw some light upon the identification of the various features of the sacred spot, for as Lamartine has justly remarked (*Voyage en Orient*, vol. I, page 434), «the Holy Sepulchre and Calvary are confounded together and as it were merged in the vast labyrinth of domes, buildings and streets environing them» and it is equally difficult to determine the exact site of Calvary and that of the Holy Sepulchre, which, in spite of the impression given by the Gospel narrative, must have been upon an isolated hill outside the walls and not in the centre of Jerusalem.



## The Procession arriving at Calvary

Saint Mark — Chap. 15, v. 22



T perducunt illum in Golgotha locum: quod est interpretatum Calvariae locus.



ND they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.



*The Procession arriving at Calvary.*

D.-J.T.

Many paths led up the slopes of Calvary and Jesus is compelled to take the shortest, which is also the steepest. Simon the Cyrenian, with his two sons Alexander and Rufus at a little distance behind, come to help Him to rise as He falls for the last few times. The thieves follow Him, each bearing the upper portion of his own cross, called in Latin the patibulum, which, according to Plautus, condemned criminals were compelled to carry all round the town before their execution. The assistants bring up the rear laden with everything which will be required for the erection of the crosses and for the carrying out of all the legal formalities; one has the nails, hammers and ropes, another the vinegar and the wine mixed with myrrh, etc. The Pharisees and the Chief Priests, mounted on horses or asses, take an easier path, which makes more of a détour, to reach the platform of Golgotha where they look forward to gloating on all the terrible details of the execution. On the left can be seen the wall enclosing the Garden of Joseph of Arimathea in which is a sepulchre hewn out of the living rock, where Jesus was soon to be buried.

In Palestine the grass, continually browsed on as it is by sheep and goats is cropped extremely short and after the rains of the winter and the spring it resembles a very closely, woven carpet which disappears altogether during the first dry weeks of summer.





*The Holy Women look on from afar.*

## The Holy Women look on from afar

Saint Luke — Chap. 23, v. 49



TABANT autem omnes noti  
eius a longe et mulieres  
quæ secutæ eum erant a  
Galilæa, hæc videntes.



ND all his acquaintance, and  
the women that followed  
him from Galilee, stood afar  
off, beholding these things.



*The crowd had now been driven away from the scene of the approaching Crucifixion by the soldiers on guard. The cross was being made ready and had assumed its final form by the addition of the title set up above it, which had been carried thus far by the herald. The enemies of Jesus tried to cause a tumult on account of the tenour of this description: « Jesus*

of Nazareth the King of the Jews. » They understood well enough that Pilate, in inscribing such a title as this, intended to mock them by a covert allusion to their dependence on Rome and they had tried to make him alter it by saying « write not the King of the Jews; but that he said : I am the King of the Jews »; to which Pilate had replied haughtily enough :



*Part of the ancient Arch known as that of Ecce Homo.*

J.-J. T.

« What I have written, I have written. » The holes for the nails were made beforehand by piercing the wood so as to save trouble at the end. The nails were in fact used like pegs and of course preliminary measurements had to be taken, which occupied a good deal of time. Whilst the men whose duty it was to prepare the Cross were going to and fro, a cordon of sentinels, chosen from amongst the Roman soldiers, surrounded the spectators and kept them at a distance, so that Mary the Mother of Jesus and the other Holy Women were not able to approach near to Jesus. Amongst the Holy Women were Mary, the wife of Cleophas and sister of the Blessed Virgin; the mother of James the Less and of John Salome with Mary Magdalene. From the distance they could only see the general stir of preparation for the execution; but no doubt Saint John, who as already stated, could circulate freely amongst the authorities, came to them now and then with the news of such details as he observed. The spot where the Holy Women are supposed to have waited is indicated in the Church of the Holy Sepulchre by an iron grat-

ing. According to tradition it was not until Jesus was laid upon the cross and the first means were wrung from Him by the anguish caused by the driving of the nails into His hands, that the loving watchers, unable any longer to refrain themselves, forced their way on to Mount Calvary, the sentinels letting the Mother of the condemned victim pass and with her her immediate attendants. They are said to have taken up their stand at the edge of the platform, on a spot overlooking the rock above a natural excavation which had there been hollowed out. Later Saint Helena, when she was superintending the preparation on Calvary of the site for the Church of the Holy Sepulchre, raised that portion of the ground which overlooked the scene of the Crucifixion. The actual spot where the Virgin had stood was however venerated and indicated by a commemorative chapel. Even now, two thousand years afterwards, we regret the changes made in the sacred sites by Saint Helena, but at the time no one gave any special care to the preservation intact of spots which have since become so celebrated. The Empress and her contemporaries were content if they marked the scene of any great event



An Armenian.

d.v.1

and that point secured, the architects levelled or shored up the ground and built over it at their leisure. Porticoes rose up on every side, ornate basilicas enclosed, with the columns upholding their roofs, the venerated sites always alas at the expense of the original appearance of those sites. The Mussulmans on the other hand have set us Christians an example we should have done well to follow in their Es-Sakhra Mosque, built on the site of an ancient temple, for in it we see to our surprise a great rough unhewn rock in exactly the same condition as it was in the time of Abraham, enshrined within one of the richest Mahomedan places of worship in the world. The columns of the porphyry known as verd-antique come from the old Temple; they uphold a cupola adorned with mosaics in various shades of greenish blue and the whole sanctuary serves as a reliquary to this rude and primitive mass of rock, producing an effect of transcendent vitality. There is nothing in the least resembling this in the Church of the Holy Sepulchre; everything is overlaid and disguised by marble slabs, bas-reliefs and ornaments in gold repoussé work, which dazzle and bewilder the spectator. In spite of all this however the church is very impressive and the memory of all that took place where it stands pierces so to speak through the marble and the gilding and touches the believer to the heart. What we have said with regard to the spot where the Virgin Mother prayed applies with equal force to the tomb which received the body of the Saviour. Originally it was hewn in the living rock so that it was subterranean and was backed by a mass of rock which has since disappeared. Of the actual sepulchre nothing has been preserved but the stone trough in which the body was laid and part of the partition which formed the two chambers of the tomb with their contiguous entrances. This partition is faced with marble and is about 5 feet high. The actual tomb was cut away and replaced by a little monument in a court, which court gradually grew into a covered-in basilica. As a matter of course the same fate befell Golgotha itself: it was cut about and levelled; the slopes were done away with and it was covered over by yet another monument, which was eventually joined on to the Church of the Holy Sepulchre. At the same time all the sites indicated by tradition as worthy of the veneration of Christians were covered over and protected. The well or cistern in which the crosses were found became a special chapel and the vast agglomeration of monuments grew in the time of Saint Helena into a magnificent temple. After it had been burnt by Chosroes and the Persians it was rebuilt and gradually added to. The Moslems really did the Church of the Holy Sepulchre very little harm and though the crusaders added various buildings, they did not change in any way the actual character of the venerated sanctuaries on the sacred sites, for they have remained much the same since their restoration. All that was done when the domes of the buildings were burnt was to replace them with others, more or less in harmony with the taste of the day, so that at present this vast Church is made up of the most diverse elements: lofty domes alternating with low cupolas, small chapels, dark passages, mysterious looking staircases, gloomy crypts, nooks and corners dimly lit up by burning tapers; sanctuaries one blaze of decoration, all massed together and jostling each other in a manner so extraordinary, yet so wonderfully effective, that they make an indelible impression upon the mind of the pilgrims whose privilege it is to visit them.





*The Disciples watch from afar.*

J.-J. T.

## The Disciples watch from afar

Saint Luke — Chap. 23, v. 49



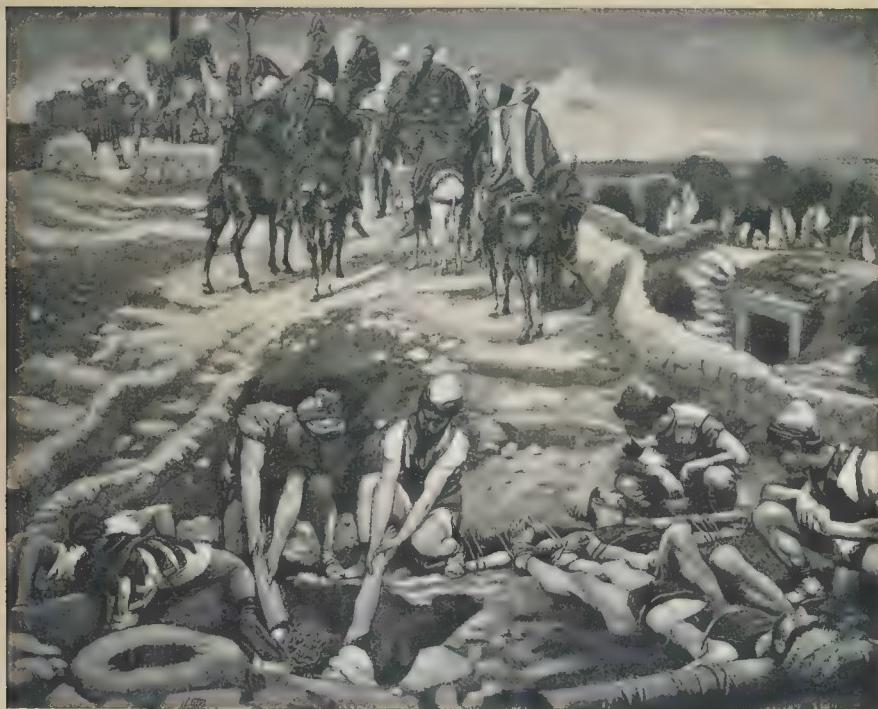
TABANT autem omnes noti  
eius a longe, et mulieres,  
quaë secutæ eum erant a  
Galilæa hæc videntes.



ND all his acquaintance and  
the women that followed  
him from Galilee stood afar  
off beholding these things.



*The time wears on, the hours of this fateful Friday pass slowly by, in suffering for Jesus, in anxiety for His disciples. After their first moment of terror they have come forth from their hiding place in the tombs of Hinnom. They climb up the Valley of Gihon and cautiously advance under cover of the walls of Herod's Palace and can see the crowd surrounding Golgotha. Step by step they creep along, deeply moved by what they rightly imagine to be going on. By skirting along the height on the north-west of the town, they can look on from a distance at the gradual development of the mighty drama of the Cross.*



Jesus taken from the old Cistern.

J. J. T.

## Jesus taken from the old Cistern



CCORDING to an old Greek tradition this is what happened between the arrival at Calvary and the Crucifixion on a certain spot now enclosed within the Church of the Holy Sepulchre and there venerated by the Christian believer. Some of the escort of the Saviour were engaged in preparing the wood for the Cross, whilst others put the pieces together and placed in the right position the cord for raising the instrument of death when the victim should be bound to it. Whilst all this was going on in the very restricted space at the disposal of the executioners, it was only natural that the guards should have cleared the ground as much as possible and have put the prisoners out of the way for the time being. Jesus, says the tradition referred to above, was therefore removed to an old excavation in the rock, rather like the cistern of a well, situated a few paces off on the north-west of the platform of

*Calvary. The archers pushed Him roughly along making Him fall on His knees more than once in the short distance, and then flinging Him into the cave all bleeding and bruised. There His feet were passed through two holes in a stone and fastened together with a chain and thus bound the Sufferer was left in the pit with a guard on watch. The two thieves, still bound to the cross-beams of their respective crosses, had to lie on the ground, for in that position they were less likely to be able to make any attempt at escape. The preparations meanwhile went briskly forward and, when they were on the point of completion, the soldiers went to fetch the chief Victim and drew Him forth from the pit to lead Him to the platform of Golgotha. « As He took the last few painful steps to what was to be the scene of His Crucifixion, » says Anne-Catherine Emmerich, « the archers never ceased to rain blows and outrages upon Him. The people standing by and seeing what was going on, also insulted Him, whilst the Roman soldiers, cold and indifferent as was their custom, contented themselves with merely maintaining order.*



A typical Jew of Jerusalem.



## Notes on the Sacrifices in the Temple



*T*he very moment when the supreme sacrifice of the God-Man was being consummated on Golgotha, that of the Paschal Lamb at the Feast of the Passover was also being offered up in the ancient Temple. The ceremony was more than usually imposing, for countless pilgrims, divided into groups, had come up for it and took part in it in succession, whilst crowds of priests and Levites were engaged in the actual services. It was at three o'clock in the afternoon that the ceremony of the Paschal Sacrifice began with the pronouncing of the benediction of Numbers VI, verses 24, 25 and 26 : « The Lord bless thee and keep thee! The Lord make his face shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace. » A priest repeated, or rather chanted it, from a little platform between the Court of the Priests and the space free to all; after which a blast of trumpets rang out as the signal for the commencement of the ceremony. The whole service was conducted with the greatest order and precision, every precaution being necessary in dealing with so vast a concourse of worshippers as gathered at that time for the keeping of the Passover. The numbers already given above will be remembered; they amounted to more than one million of the faithful. The various tribes were ranged in due order of succession and defiled through the Temple one after the other. The men in charge of the victims for sacrifice advanced two by two with the doomed lamb hanging from a stick carried between them. Each had a knife in his waistband with which to kill and slay the offering. The priests meanwhile held themselves ready for the reception of



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J. A. T.

*hanging from a stick carried between them. Each had a knife in his waistband with which to kill and slay the offering. The priests meanwhile held themselves ready for the reception of*

*the sacrifice in their ceremonial robes, that is to say in white garments with long embroidered sashes, the ends flung over their shoulders, whilst their heads were covered with a turban and their feet were bare.* As we know, the altar was a long block of masonry made up of unhewn stones, which had never been touched with any tool or instrument of iron and which contrasted strangely with the splendour of the decorations of the domes and porticoes. A slope without steps led up to the altar and the priest, after ascending this slope, walked on turning to the left to the two basins of silver pierced with holes. It was here that the libations of wine were poured out and not far from it was a little channel which had been hollowed out in the soil. According to the Talmud, the sons of the priests slid down this channel once every seventy years and carefully collected the dregs of the wine, which remained encrusted on the walls of the channel like bunches of dried figs. This vinous deposit was treated with the same reverence as the original offerings of wine and was scrupulously burnt. On the ground near the slope leading up to the Altar were two tables, one of marble and one of silver.

On the former were placed the victims to be prepared for burning, whilst on the latter were ranged the various utensils and vessels of gold used in the service of the Temple. On the north side of the altar had been set up eight small pillars connected by beams of cedar wood and in each of these beams were three rows of hooks to which the victims to be flayed were suspended. These victims were so numerous that the priests and Levites stood on stools some little distance off, to avoid being literally bathed in blood. The order of procedure to gain time and avoid confusion or tumult was the following. We know that the Court of Israel surrounded the Court of the Priests and consisted of a kind of cloister with a balustrade reaching from column to column to keep back the crowd. As soon as this Court was filled with the first group of pilgrims the golden gates, giving access to it were closed, the bolts were shot; the trumpets sounded and the first sacrifices began. The lambs were hung on the hooks in the walls, columns, etc., and if they did not suffice, on rods in something of the form of a crosier which were kept steady as best could be on the shoulder. The lambs were then killed, a Levite receiving the blood of each in one of the basins of precious metal. They were flayed directly afterwards, the viscera and fat were separated and the latter was burnt in the evening with incense in golden vessels. As for the intestines, they were replaced in the corpse of their owner, which, wrapped in its own skin was put on to a spit of the form of a cross, made of the wood of the pomegranate, and laid upon the marble table, where it remained till it was taken thence by the priests to be burnt upon the Altar in honour of Jehovah. During these various operations, the vessels of gold and silver, which were so rounded that they could not be put on the ground, were passed from hand to hand along the files of priests ranged in several rows. When they reached the priest standing by the altar, he received the basins one by one and emptied out the blood in them, taking care not to spill a single drop, into a cavity specially prepared for its reception, where it fell with a splash, the bubbles rising to the surface. Every movement of the officiating priest, every act, however apparently trivial, was prescribed beforehand and was performed, in spite of the struggles of the victims, in the consecrated slaughter-house with what may be characterized as a liturgical solemnity. Absolute silence reigned amongst the worshippers in the Court of the Priests for the greater part of the long ceremony, but the Levites lifted up their voices in monotonous chants to the accompaniment of flutes, going through the succession of psalms called the great Hallel whilst the people answered : « Alleluia », at the end of each strophe. It was essential that not a bone of any of the victims should be broken in the performance of these rites, the law was very explicit and precise on that point and any infringement of it was punished very severely with thirty nine stripes of the whip inflicted on the transgressor by the guardians of the Temple.

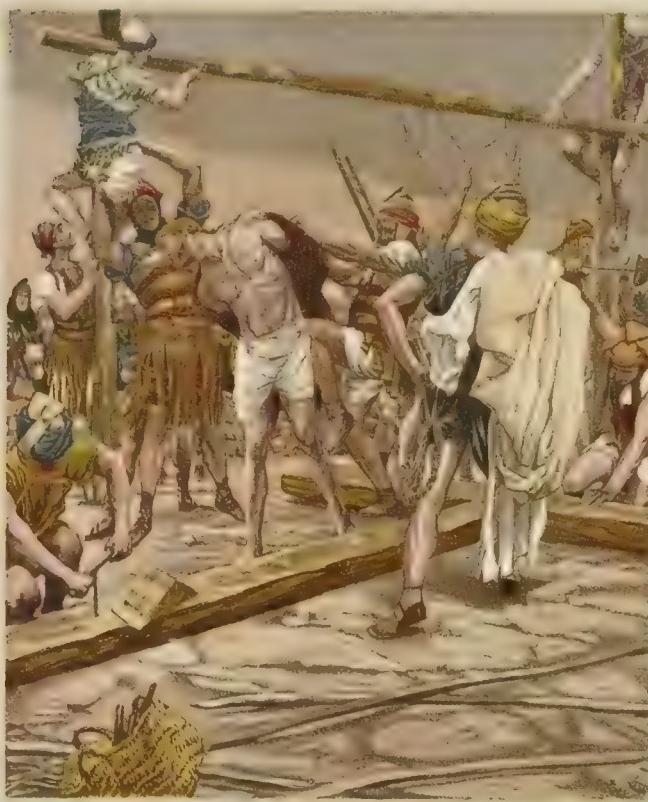


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## Jesus stripped of His Raiment



*ALL is now ready; the wood of the cross has been screwed together and made perfectly strong and firm; the ropes for raising it are in their places, the holes for the nails are bored. Time presses, not a moment must be lost! Jesus is now led forth and the stripping off of His garments begins. Of course the crown of thorns is the first thing taken off, «the vesture that is without seam» could only be removed by dragging it over the head of the Saviour. That «vesture» was soaked with the blood of the sufferer and stuck to the unhealed wounds inflicted on Him in the scourging, so that when it was torn off much fresh suffering must have been caused by the pulling away with it of portions of lacerated flesh. The seamless garment removed, nothing was left but the short linen drawers such as are worn by all Jews. Certain critics assert that even these were taken off, so as to make the Victim drink the very dregs of shame and that one of the Holy Women, some say the Blessed Virgin herself, came forward to offer to the Saviour a garment to cover His nudity. Yet others claim that it was a young man who arrived in the very nick of time to supply the Sufferer's need.*



*Jesus was girt about the loins with linen drapery. It would indeed have been a most extraordinary exception had it been otherwise in a Jewish country. Nevertheless, a certain number of the Fathers of the Church have asserted their belief in the complete nudity of the Saviour at His execution, seeing in it many beautiful mystic meanings, such as the parallel which will naturally occur to every one, between the nudity of the first man and that of the second Adam.*

## The Myrrh and the Gall

Saint Matthew — Chap. 27, v. 34



**T**r dederunt ei vinum bibere cum felle mistum. Et cum gustasset, noluit bibere.

S. MARC.

c. 15

23. Et dabant ei biberem myrratum vi-num; et non accep-tit.



**H**EY gave him vinegar to drink mingled with gall : and when he had tasted thereof, he would not drink.

S. MARK

CH. 15

23. And they gave him to drink wine mingled with myrrah: but he received it not.



The Myrrh and the Gall.

We will now resume our meditations on the events of the Passion the scene of which has been trans-

fferred to Golgotha. We will explain as simply as possible the way in which we understand all that took place, premising however that, as already stated, the opinions we give represent our own private judgment alone and that we have no wish to force them on any one else. Jesus then has been deprived of His garments. After the toilsome ascent of Calvary His body is doubtless covered with sweat. Exposed as He now is to the chill air on the summit of the hill and to the drizzling rain which is falling, He shivers with cold. The « darkness over all the land » which was to mark the hours of His dying anguish, was already heralded by a sinister gloom resulting from the gathering together

of masses of cloud. He turns pale and sinks exhausted on to the cross laid on the ground ready to receive Him. Seeing Him so weak His enemies fear that His strength will give way utterly; that he will swoon or faint and thus retard or even prevent the execution by dying before its accomplishment. Their desire is that He should be crucified in the full possession of all His faculties, and not in an unconscious state. They want to hear His cries of anguish; they want to gaze on His features all distorted with pain; they long to see His limbs convulsed under the long drawn out torture of the cross. They have a ready prepared cordial at hand and they offer it to Him to drink. It consists of wine mixed with myrrh, forming a cordial intended to revive the Victim for a time and make Him keenly

alive to every pang. This was not however in accordance with the generally received idea of the purpose of beverages of this kind; in the opinion of the populace they were intended to mitigate the sufferings of those condemned to death and this thought was suggested by a passage in the book of Proverbs (Chap. XXXI, verses 6 and 7): « Give strong drink unto him that is ready to perish and wine unto those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more. » Amongst the Romans a drink of this kind was called sopor, on account of its power to benumb and in some cases to deaden the senses entirely. The task of preparing this beverage was reserved to ladies of the highest rank and it was no doubt to them that Saint Matthew referred in the present instance. There is however a divergence between his account and that of Saint Mark. The latter speaks very distinctly of wine mingled with myrrh whilst the former says: « they gave him vinegar to drink mingled with gall. » We may perhaps suppose that Saint Matthew heard a bitter drink spoken of and if so the beverage might be taken to be composed of vinegar and myrrh, or of vinegar and some such substance as bitter apple, which on account of its extreme bitterness was called gall by the Jews. « When Jesus », adds the Evangelist « had tasted thereof He would not drink; He needed neither to dull His senses to give Himself courage nor did He want a stimulant to aid Him to rally His forces; His momentary rest had restored to Him all His strength of endurance. After the first shock was over, His blood flowed freely again and He gave Himself up to His executioners, who flung Him brutally down upon the Cross.



A typical Yemenite of Jerusalem. J.-J.T.

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## The first Nail



RAT autem hora tertia; et  
cruciferunt eum.

SANCT. MARC. — C. I5, V. 25



ND it was the third hour, and  
they crucified him.

S. MARK. — CH. I5, V. 25

The cross then is now lying upon the ground; at least that is our idea, though we must add that the fact is open to question. According to some early writers, the instrument of execution was set up in a hole in the ground to begin with, and the condemned was then hoisted on to the kind of seat already referred to and it was not until the body was thus placed that the hands and feet were nailed to the different portions of the cross. Many later writers are of opinion that this was the mode of crucifixion employed in the case of our Saviour, and truth to tell, it is quite possible that it may have been so. There is however a tradition which gives quite a different version of the course of procedure and this tradition we propose to follow in our rendering of the terrible scene. It was of course with the hands that the horribly painful operation of the nailing began; but as there was a danger that the weight of the body would tear away the flesh, the probability is that the limbs were first bound to the cross with cords. We know from what we are told by Pliny, Xenophon and several other early writers, that ropes were often used as well as nails. Lucian speaks in one sentence of modes no-



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centes or painful knots and of chalybem insertum manibus or nails driven into the hands and later, following these ancient authors, the Fathers of the Church often refer in their accounts of the execution of the Saviour to this double mode of fastening to the Cross, which they looked upon as a double martyrdom. Saint Hilary speaks of the wounds made alike by the

nails and the fastening with cords in the following passage: colligantum funium vincula et adactorum clavorum vulnera. It is evident that but for some such precaution the work could not have been properly done. In order to nail down the hands satisfactorily it was desirable first to bind the arms to the cross with cords; for however patient and resigned the victim might be, the agony inflicted by the driving in of the nails must have caused spasmodic movements, which would have greatly hindered the executioners in their cruel task. It would of course be more than ever necessary to take this precaution when the condemned man struggled to get free, and, as this was very often the case, the practice of binding the arms to begin with naturally became universally customary. The upper part of the body was also kept in place by a whole series of ligatures, which must indeed have added in a very marked degree to the sufferings of the condemned, for if they were drawn tight enough

A typical Jew of Jerusalem. J.-J. T. to be of any use in binding the victim to the instrument of death,

they must have eaten into the flesh and by compressing the chest have made respiration horribly painful whilst the free circulation of the blood was also checked. It is however certain that what we may call this supplementary suffering inflicted on the unfortunate victim, really saved him from even worse agony and was in the great majority of cases actually necessary to prevent accidents, such as could easily be foreseen, if these various precautions were neglected. Without these cords supporting the body by being passed under the armpits, the victim could not long have retained his position, for on the slightest slipping of the limbs, or the first swoon of the sufferer, the knees would have bent, the head would have fallen forward and the body would have followed it, drawn out of the perpendicular by its own weight. Then the hands would have dragged away from the nails and a horrible fall would have broken the legs, which were held in position by the nail in the feet. Such skilled workmen as the executioners in the service of Pilate, accustomed for a long time to their sinister task of crucifying malefactors, were not at all likely to risk any such accident; they are very sure to have bound the Saviour securely before they drove in the nails. Jesus then lies extended on the cross, the body placed in the right position for His Martyrdom; one arm is bound down to begin with, the hand extended so that the palm comes over the hole already pierced in the wood. Then one of the executioners drives the point of the huge nail in with vigorous blows from his hammer. As the first blow rings out, a groan escapes the lips of the Victim and from a little distance a cry replies to it, for Mary, the Mother of the sufferer, is standing



Friday evening.



with the other Holy Women at the foot of the Mount and she rushes forward as if to succour her divine Son. — The first nail driven home, the upper part of the body is stretched out horizontally and the second arm is made fast with ropes. Another nail is driven in and one of the executioners flings himself astride upon the sufferer to hold Him down. The next step is to bind the head and shoulders to the cross and then the legs, all quivering with anguish, are drawn down whilst the executioners put out all their strength to drive the third nail through both feet. All this time the friends of Jesus are bewailing His terrible sufferings; they cling to each other and huddle together, wild with compassion and misery, as they listen to His moans, whilst at each stroke of the hammer they shudder afresh. They have gradually approached the scene of the awful drama. They had at first been arrested at the foot of the hill, but now they have managed to advance as far as the southern corner of Calvary to a small space just at the edge of the platform of Golgotha. The crowd meanwhile has been pressing nearer; the Chief Priests and the leading Jews are close at hand, eager to witness everything; the sentinels have hard work to keep the space reserved for the execution clear of the curious crowds and clear it must be kept if the difficult operation of the elevation of the Cross is to be successfully accomplished. — Are we to suppose that the crown of thorns was again placed on the head of Jesus at the final scene of his martyrdom? Yes, Origen, Tertullian and many other writers of antiquity have asserted the fact and their statement has never even been called in question by any authoritative contradiction. The Gospel of Nicodemus (1, 10) moreover tells how the executioners, who had taken off the crown of thorns in order to strip the Saviour of his garments, put it on again and also passed a cloth about His loins. Even if however, tradition had been silent on the point there would still have been every reason to believe that the crown of thorns was upon the Victim's head at His death, for those who wrote the Title on the Cross: «Jesus of Nazareth, the King of the Jews», are not likely to have failed to leave to that king of whom they were making sport the melancholy insignia of the royal dignity.



## The Nail driven into the Feet

Saint Mark — Chap. 15, v. 25



RAT autem hora tertia; et  
cruciferunt eum.



ND it was the third hour; and  
they crucified him.



*It is from the Greeks that the most ancient model of the Cross has come down to us and its form is that of the so-called Latin cross, with the title clearly inscribed on the upper portion and a slanting line indicating the place where the feet were nailed. The way in which this form of the cross became accepted as the true one can be readily understood. The first apostles who went to preach in Syria, in Greece and throughout Asia Minor were of course assailed with questions as to the details of the life of Christ. All the smallest incidents connected with His death were of special interest and when those who had been eye-witnesses of the execution of the God-man were asked what was the instrument of His martyrdom, they no doubt replied by simply tracing on the ground or on some white wall of the sanctuary in which they happened to be teaching, a rough representation of the Cross. A straight line stood for the place occupied by the body of the Victim, a transverse*

line showed where the arms had been outstretched and above it the Title was indicated by a horizontal bar, the presence of which doubtless led later to the idea of what was sometimes called the Patriarchal cross or the cross with two branches. Lastly the sloping line at the place where the feet had been, represented the piece of wood on which rested the feet of the Saviour. It was really rather difficult to manage to give the idea of this support for the feet in a design facing the spectator; a skilled draughtsman was needed for that; and the probability is that the plan adopted was simply to indicate by means of the inclined line just referred to the mode in which the feet were nailed to the cross and thus fix finally as it were the idea that line embodied. Such, is the natural explanation of the Greek cross of which we are speaking. Still we do not presume to decide a question so delicate and so long the subject of controversy in a manner so simple and off-hand as this. Many authors refuse to believe in the support for the feet and replace it by a kind of rest in the centre of the upright beam, on which the sufferer sat astride. At the beginning of the 2<sup>nd</sup> Century Saint Justin expresses himself in speaking of the Cross in the following terms: « In the centre of the cross is fixed a piece of wood which projects like a horn and serves as a seat and support to those who are put to death by crucifixion ». Although the word insidere employed by Saint Justin may be literally translated by rest or repose upon, it really signifies rather to sit upon and this interpretation is justified yet more fully when we remember the part of the cross on which the author whom we are quoting says the piece of wood was fixed, that is to say in the middle. — We mention in the title of this section of our work and illustrate in our engraving but one nail for the fastening of the feet to the Cross, because we ourselves are in favour of one nail only having been used, but we feel bound to add that there is absolutely no certainty on this point. Heathen authors who describe crucifixions speak, or seem to speak of four nails and many Christian authors do the same, though the poet Nonnus and Saint Gregory Nazianzen are notable exceptions. Certain Greek paintings which were discovered in the excavations beneath the Church of San Clemente represent the feet separated. It was not indeed until the 13<sup>th</sup> century that Cimabue, Margaritone and other Christian painters began to represent Christ as fastened to the Cross with three nails only. The reader is free to think as he will on the subject but we cannot refrain from expressing our own regret that the laconic accounts of the Evangelists, admirable as they are, fail to give us details which believers would so gladly have known. On the subject of the cross and the nails many suggestions have been made as to the symbolic meaning of their numerical combinations. To begin with, the cross with its four corners might be taken to represent the Altar of Sacrifice and the fact that these four corners did as a matter of course point to the four cardinal points of the compass, has been taken to show forth in the clearest way the Catholicity of the Christian faith. Moreover, the victim being fastened to the Altar of sacrifice by three nails, we get the symbolic figure three, which is the emblem of the Trinity, or the divine triangle and when it is combined with the number four, represented by the four corners of the cross, we get the deeply significant number of seven, which is everywhere that signifying completed production. Lastly the sacrifice of the divine victim was brought about by the infliction of five deep wounds, two in the hands, two in the feet and one in the side. This new number of five added



An Armenian.

J.-J. T.



A typical Jew of Jerusalem. J.-J. T.

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to that of the three nails and the four corners give a total of twelve. Now there are twelve hours in the day, twelve months in the year and the number twelve is therefore that which represents the grand cycle of nature, of the eternal ever recurring year and at the same time of the work of our Lord Jesus Christ, carried on by the twelve apostles. By changing a single one of these figures it is very evident that the whole superstructure will be overturned and this may possibly be the reason why the idea that only three nails were used in the crucifixion was in the first instance adopted. If on the other hand we suppose that as many as four nails were employed, the total number obtained would be thirteen, a number which everywhere symbolizes defeat, death and all their consequences. It is for our readers to decide what value they will attach to the remarks made above: those who accept them start from the principle that all numbers have their meaning, a symbolism of their own. Thus the figure one is the sign of God, of the Father, of Man, of the head, of truth, etc.; the number two is the symbol of divisibility, antagonism, schism, and so on; it represents the two horns of the crescent as contrasted and opposed to the circle of the sun. The one symbolizes the good, the other the evil principle; one is God, the other is the Devil; one is above, the other below. But let us turn aside from all this mysticism and resume our subject.

## The Elevation of the Cross

Saint Mark — Chap. 15, v. 25



RAT autem hora tertia; et cru-  
cifixerunt eum.



ND it was the third hour and  
they crucified him.



*The elevation of the Cross with the Victim upon it was a delicate operation hedged about with more than one difficulty. The body of the sufferer, held in place as it was by the nails in the hands and feet, was of course high up on the cross, so that all the weight was concentrated above the centre and the slightest slip on the part of those whose duty it was to set up the instrument of execution would have resulted in a horrible accident. Certain authors indeed adopt the opinion that the cross was quite a short one and if this were so, of course the operation of elevating it would have been comparatively easier and would have as well completely changed the character of the scene. According to them, the feet of the Saviour must have been quite near to the ground, but their opinion has very little probability to support it and it is in contradiction to most of the traditions on the subject. One of the most ancient of these traditions attributes to the Cross a length of no less than fifteen feet whilst the cross-beam was nearly half that length. Some early writers speak of the bodies of those crucified having been devoured by dogs and wild beasts, which proves that in some cases crosses were quite low; but there is no evidence to prove that the practice of using short crosses was ever generally adopted and our own opinion is that the Saviour's cross was not a low one. All that we concede is that the feet of our Lord Jesus Christ were near enough to the ground to be embraced by any one standing at the foot of the Cross and that*



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The Elevation of the Cross.

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*Mary Magdalene did so embrace them is affirmed by all traditions. This fact however still leaves us free to suppose that the lower part of the Cross was of considerable length for of course it included the portion which would be driven into the ground. The necessary precautions must therefore be taken; time was pressing; everything must be done in such a manner as to prevent accident, for the Sabbath would begin at sunset and it was not lawful to put to death on that day. The upright pieces of wood which were to serve as gibbets for the two thieves were already in position and it was therefore a comparatively simple thing to prepare for their execution, all that was left to be done being to bind each of them with his transverse beam to the post which had been fixed in the ground beforehand. These remarks bring us to the moment before the elevation of the cross. The upright beams of the crosses for the thieves being firmly fixed in the ground, it was easy to connect them at the top with a horizontal beam, over which could be drawn without difficulty the ropes fastened to the ends of the transverse beam of the cross of Jesus. Some of the assistants have now only to push the cross from behind, whilst it is slowly drawn up by others with the aid of the ropes, care being taken to keep it properly balanced and in the right position with regard to the beam at the top and the upright supports, as, with the aid of levers, the lower extremity is placed in the hole in the ground already prepared for it. The whole operation is really accomplished in the twinkling of an eye and through the darkness and gloom, which are ever on the increase, the body of the Lord, of the bluish white colour of marble, dashed with the red blood from his wounds, is seen to rise up through the air before the spectators who look on in a silence weighted with tragedy. Mary, the mother of the Sufferer and the friends who have been with her from the first are still there, following all that the beloved Victim goes through with eyes full of anguish; their hearts are crucified with Him, they feel as if their own last hour had come.*

## The five Wedges



*ONE of the most acute pangs of the death by crucifixion must have been the shock caused by the falling of the Cross into the hole in the ground prepared for it. The blood of the Victim would flow with painful rapidity into the extremities, gushing out afresh from the open wounds and the pallid limbs would be yet again striped with crimson. Moreover the dulled nerves would be again roused up to throbbing sensitiveness, whilst the drooping head would quiver yet again with the pain of the wounds made by the crown of thorns. The Cross once set up in its place, it had still to be wedged firmly in and to do this it was not enough to fill in the hole, which was of course much too big for it, with the earth that had been removed; it would be sure to rock about unsteadily in the newly disturbed soil. In fact, wedges would be required and the probability is that they were introduced as represented in my picture «The five Wedges». This done, the horizontal bar of wood, with the aid of which the ropes had done their part of the work was removed and the Cross stood upright in all its dignity with the Son of Man, all bleeding from His wounds, crucified upon it. The awful task is completed at last; the platform is cleared of*

*the débris encumbering it: the ropes, the ladders, the tools. The clothes of the divine Victim, which are to be divided amongst the four chief executioners as their perquisite, are done up into a bundle and laid aside for the time being. The executioners now withdraw to a distance, leaving the space around the Cross vacant, and in a moment it becomes crowded with Pharisees, influential Jews, in a word with all those who have brought about the death of the Master. They are eager to watch closely the agony of Him who has for so long a time rendered them anxious. They begin to give vent to their rage by all manner of insulting epithets; the sight of His blood instead of appeasing, intoxicates them. With them the crowd surrounding Golgotha also surges nearer; there is no longer any need to keep the people at a distance; no rescue is possible now and these dregs of the populace are free to come and gloat over the awful spectacle.*



*The five Wedges.*

## The Pardon of the Penitent Thief

Saint Luke — Chap. 23



NUS autem de his qui pen-  
debant latronibus, blas-  
phemabat eum, dicens :  
Si tu es Christus, salvum  
fac temetipsum et nos.

40. Respondens autem, alter incre-  
pabat eum, dicens : Neque tu times  
Deum, quod in eadem damnatione es?

41. Et nos quidem juste, nam digna  
factis recipimus ; hic vero nihil mali  
gessit.

42. Et dicebat ad Jesum :  
Domine, memento mei cum  
veneris in regnum tuum.

43. Et dixit illi Jesus :  
Amen dico tibi : Hodie  
meum eris in paradyso.



ND one of the malefactors  
which were hanged railed  
on him, saying, If thou  
be Christ, save thyself  
and us.

40. But the other answering rebuked  
him, saying, Dost not thou fear God,  
seeing thou art in the same condemna-  
tion?

41. And we indeed justly ; for we re-  
ceive the due reward of our deeds : but  
this man hath done no-  
thing amiss.

42. And he said unto  
Jesus, Lord, remember me  
when thou comest into thy  
kingdom.

43. And Jesus said unto  
him, Verily I say unto thee,  
To day shalt thou be with  
me in paradise.



A typical Jew of Jerusalem. J.-J. L.



*The tumult on Calvary is at its height; the crucified Victim is being insulted, the cowardly malice of the crowd is shamelessly manifested. The friends of Jesus endeavour to profit by the confusion to get nearer to the Cross. In the engraving they can be seen jostled hither and thither by the populace. Meanwhile strange signs are already becoming visible in the Heavens. The sun is becoming obscured in an unusual manner; a phenomenon causing the greatest terror. An unprecedented darkness is spreading through the town and many of the spectators withdraw, not liking all these omens, which they cannot fail to regard as sinister. The result of this thinning of the crowd is that there is more room at the foot of the cross and the faithful followers of Jesus are able to draw nearer. The devoted group at last succeed in getting quite close to the beloved Sufferer and can actually touch His feet. Mary Magdalene, who is quite beside herself with grief, will not leave the post she has taken up until the end. The two thieves hang one on either side of the Saviour, but their attitude towards Him differs very much. One of them joins eagerly in the insults heaped on the principal sufferer, his heart is filled with impotent rage and his limbs are distorted by his evil passions. The other malefactor however, is touched by the divine gentleness of the crucified Saviour and when he finds that He remains silent, this second malefactor takes up His*



THE TEN COMMANDMENTS



defence. Saint Luke is the only Evangelist to relate in detail this wonderful conversation, one of the chief pearls of the Gospel. There is something alike daring and grand in the intervention of this dying thief in the midst of his own agony on behalf of the crucified Redeemer. « Dost thou not fear God? » he says to his companion, « seeing thou art in the same condemnation ». This was an indirect but cutting reproach aimed as much at the Pharisees as at his fellow malefactor and it alone would have been enough to enlist our sympathies, but what follows is still more admirable. It is rare indeed to find a sinner condemned to death acknowledging the justice of his condemnation and one cannot help being touched when reading this confession, which is at the same time a magnificent testimony to the power of the Master. « And we indeed justly », the penitent thief goes on, « for we receive the due reward of our deeds : but this man hath done nothing amiss. » This last assertion has led some to suppose that the penitent thief was a disciple of the Saviour who had drifted away from his divine Master; but this supposition is not at all requisite for the comprehension of this speech. The man, without being a disciple must have heard Jesus spoken of in the course of His ministry; later he must have followed all the proceedings of the trial; he must have heard the verdict of Pilate; he must have known how the accused had been sent back again by Herod and he must have been a witness of the supernatural incidents which took place during the Via crucis, which alone would have been enough to convince him of the divinity of Christ. He therefore proclaims from his own cross his belief in the innocence of the Victim and this confession made, he has but to turn towards that Victim to share in the benefits won by the sacrifice. This is why, addressing the Saviour Himself, he appeals to Him in the humble yet sublime prayer : « Lord, remember me when thou comest into thy kingdom. » It would have been impossible to express more forcibly his belief in the supernatural power of Christ and it was truly a most praiseworthy thing to be able to confess that belief at the moment when Jesus was abandoned apparently by God and man. I feel bound to add that in certain of the Greek manuscripts there is a slight variation in the expression used by the penitent thief. Instead of : « when thou comest into Thy kingdom », the literal translation would be : « when thou comest for Thy reign. » So that the sense would be : remember me at the time of the advent which Thou hast foretold. The request of the penitent thief therefore would not refer directly to the Heaven for which the spirit of the Lord was bound, but to the glorious coming again before the end of the world. The prayer of the penitent thief was however to be answered long ere that. Jesus, who held His peace in the midst of all the insults of His enemies, would not leave such an act of faith without response. With His usual forcible expression « verily I say unto thee », He tells His fellow sufferer that his request is granted : « To-day shalt thou be with me in Paradise. » The soul of the sinner, thus so suddenly redeemed and finding itself so near to God, enters into a kind of ecstasy with his eyes fixed upon the face of his Master. In the various pictures which follow he will be seen still wearing that same expression and nothing will again trouble the peace of this ransomed soul about to enter into the eternal life.



Friday evening

J.-B. T.

« They parted his raiment and cast lots »

Saint John — Chap. 19



ILITES ergo cum crucifixissent eum, acceperunt vestimenta ejus (et fecerunt quatuor partes, unicuique militi partem), et

tunicam. Erat autem tunica inconsutilis, de super contexta per totum.

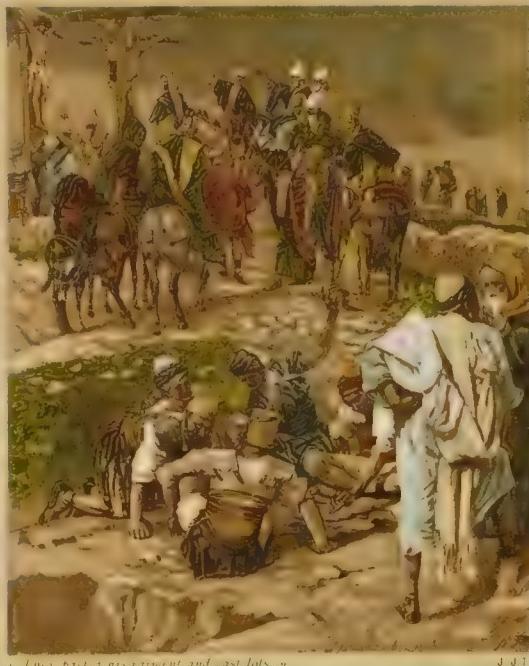
24. Dixerunt ergo ad invicem : Non scindamus eam, sed sortiamur de illa cuius sit. Ut scriptura impleretur, dicens : Partiti sunt vestimenta mea sibi, et in vestem meam miserunt sortem. Et milites quidem haec fecerunt.



HEN the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat:

now the coat was without seam, woven from the top throughout.

24. They said therefore among themselves. Let us not rend it, but cast lots for it, whose it shall be ; that the scripture might be fulfilled, which saith: They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did,



They parted his raiment and cast lots.

*Now that the crowd has dispersed, the four hardened executioners are able to give their minds to their own affairs. The law De bonis damnatorum gave them the garments of those put to death; they had not the slightest intention of renouncing their claim and as they were careful fellows they also resolved not to injure their booty. They therefore refrained from cutting the seamless vesture, which would have made it of no use to any one, but decided to begin by dividing the clothes into four equal parts and then to draw lots for them. This is my idea on the subject. To make the four portions pretty equal, the mantle was first divided into two parts an easy operation as it was made up of several breadths. Then the whole was parcelled out into four portions. The drawer of the first prize got the seamless vesture,*

the second the white robe already described, the third the sash, which was of finer material than the other raiment, probably with part of the manile, whilst the fourth lot was made up of the sandals with the rest of the manile. Strictly speaking perhaps the account given by Saint John should be interpreted somewhat differently. He says : « then the soldiers took his garments and made four parts to every soldier a part; and also his coat », which would seem to imply that this « coat » was drawn lots for separately whilst the rest of the raiment was divided into four portions without it, though to which of the four claimants each of these four portions should fall was also decided by what the Evangelists call the casting of lots. The « coat » or « tunica » referred to by Saint John was « without seam » (inconsutilis) that is to say it was « woven from the top throughout » in the same way as, according to Josephus, were the garments of the priests.

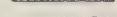


*And sitting down they watched him there.*

## « And sitting down they watched him there »

Saint Matthew — Chap. 27, v. 36

**I**NT sedentes servabant eum. | **A**ND sitting down they watched him there.



As the mysterious and awful darkness became deeper and deeper, the crowd melted away altogether, until at last Calvary was deserted by all but those immediately concerned in the tragedy going on. According to tradition it was now that one of the servants of Joseph of Arimathea, who was watching the division of the sacred garments, seized a favorable

moment to offer a large sum of money to the executioners for their spoil. This was how it came about that these priceless relics came into the possession of the early Christians and from their hands passed into the care of different sanctuaries, where some of them have been preserved to our own day. The bargain having been struck to their satisfaction the four executioners, having nothing else to do, came and sat down in the four corners of the platform of Calvary and weary and worn out as they were after the fatigue of their long and horrible task, they took their ease, watching the Cross on which Jesus still hung. It was indeed the custom, as we are told by various writers of antiquity, to mount guard over those undergoing crucifixion, for death was not always certain or speedy. If the friends of the victim were able to take him down and tend him, their efforts to restore him might very often have been successful. The hemorrhage which, at the beginning of the long anguish, was very abundant, is said to have been arrested at an early stage by the swelling caused by the nails, which had been driven through the hands and feet, so that the Victim might linger for a very long time before he yielded up his last breath. Flavius Josephus relates how one of his friends, who had been taken down from the cross before it was too late, had been brought back to life. To guard against any such rescue from the full penalty, or attempt at rescue, guards were posted on the spot and forbidden to lose sight of the victim for a single instant.



A typical Jew of Jerusalem.



### What our Saviour saw from the Cross



A typical Jew of Jerusalem

J. J. T.

HIS is the idea I wish to express in my engraving: a momentary lull has occurred in the midst of the shouts and insults of the spectators, who are alarmed by the threatening signs in the sky and by the ever increasing darkness. Now from the top of the Cross on the summit of Golgotha which dominates the town of Jerusalem Jesus looks down on those beneath Him. The eyes of all, those eyes which are the windows of the soul, are fixed on Him; He sees every one who has aided in His condemnation, including the Judge himself. Down at His still bleeding feet, He sees, as He bends His head, the weeping Magdalene, consumed with the fervour of her love and penitence; whilst beyond her stands His mother, gazing up at Him with an expression of ineffable tenderness; with Saint John, that most devoted of all the disciples and Mary Salome, the latter weeping bitterly. Further away are the blasphemers, surfeited at last with the gratification of their malice, but on them in the very midst of their triumph has fallen fear and astonishment. In some cases perhaps faith in the Redeemer may be already nascent and stubborn hearts may be touched with the all powerful grace of God. Yet a little further off, beyond the wall of the Garden of Joseph of Arimathea, is the sepulchre which that same evening is to receive the body of the Saviour. Beyond the trees again the dying sufferer can make out groups of the more timid of His followers, the disciples who in spite of their love for the Master dare not approach nearer until the darkness shall be so great that there will be no danger of their being recognized. So profound is the silence that even the distant murmur of voices from the city and the blasts of the trumpets from the Temple can scarcely be heard.



WHAT OUR SAVIOUR SAW FROM THE CROSS



*Far away down below rises up a great column of dense smoke from the Altar of Burnt sacrifice. The wind is in the East and comes from the direction of the Dead Sea, laden with the mixed fumes of incense, burning meat and melting fat; the air is heavy and oppressive whilst all around is wrapped in a mantle of the deepest gloom.— We have thus far refrained from relating certain legends about the wood of which the Cross was made. There are a certain number of people who believe, no one knows why, that the cross was made of four different kinds of wood: cypress, cedar, pine and box. This was in fact the opinion of the venerable Bede, who thought that the title above the Cross was on box-wood, that the upright beam consisted of cypress wood, whilst the piece above the intersection of the arms and on which the head of the Saviour rested, was of pine and the arms themselves of cedar wood. Others again assert that the Cross was made of the wood of the cypress, the cedar, the olive, and the palm. It would appear that Saint Bernard adopted the latter idea, although it is quite impossible to ascertain how it originated. The cypress is supposed to have formed the base or foot, the cedar the shaft, the olive the upper part, or what would be called the capital if a column were in question, whilst the arms were of palm. These various suppositions are of course altogether gratuitous and optional, but there is nothing absurd about them as there is about such idle imaginings as the following story, according to which the Queen of Sheba, when she went into the Palace of Solomon, which was called the House of the Forest of Lebanon noticed a beam in it and predicted that that beam would be used in the execution of a man who would cause the ruin of all Israel. Solomon, continues this strange legend, anxious to guard against the fulfilment of the sinister prophecy, had the beam buried in the very spot where the Troubled Pool or Pool of Bethesda, spoken of by Saint John (ch. v., verses 2, 3 and 4), was afterwards situated. At the time of the Passion of our Lord, this beam is said to have been discovered, dug up and used to form the cross of the Saviour. Here is another story of a similar kind and of about the same value: Seth, the third Son of Adam, having obtained entrance to the terrestrial Paradise, from which his parents had been expelled, obtained from the angel who guarded the tree of life three of its seeds, which he planted on the grave of his father. From these three seeds grew three small stems, which being joined together formed the beam just alluded to as having been used by Solomon and hidden by him. Setting aside all these fables and legends, the probability on the face of it would appear to be that the cross was made entirely of one kind of wood. The idea that the instrument of the Saviour's death consisted of several different materials might form the text of many beautiful moral lessons to be drawn from the variety, but from an historical point of view it is not in the least tenable. Who could imagine for one moment that the Jews would amuse themselves by fitting pieces of wood together cut from several different trees? What really is difficult to determine is what was the one wood of which the whole Cross was made, for the very long period during which that sacred relic remained buried beneath the soil of Calvary did of course greatly modify its appearance. We are justified in adding however that an examination under the microscope of sections cut from the various relics of the true Cross preserved at Florence, at Rome, at Pisa and at Paris, leaves no doubt that the tree which supplied the material for the instrument of the Saviour's death belonged to the coniferous group and was probably a pine.*



A typical Jew of Jerusalem.

J.-J. T.

## « Stabat Mater »



TABANT autem juxta crucem  
Jesu mater ejus, et soror  
matris ejus, Maria Cleophae,  
et Maria Magdalene.

SANCT. JOAN. — C. 18.

26. Cum vidisset  
ergo Jesus matrem  
et discipulum stan-  
tem, quem diligebat,  
dicit matri suae: Mu-  
lier, ecce filius tuus.

27. Deinde dicit  
discipulo: Ecce ma-  
ter tua. Et ex illa  
hora accepit eam  
discipulus in sua.

*When the tumult  
had abated, Jesus was  
able to make Himself  
heard. His mother was  
standing opposite to  
Him with Saint John  
beside her and it was to  
them that He addressed  
Himself. His voice  
was ineffably sad and  
scarcely reached their  
ears as the words pain-  
fully succeeded each  
other with all the so-  
lemnity of a last Tes-  
tament. Jesus was  
anxious that Mary  
should not be left  
alone after His death  
and therefore placed  
her under the care of  
John, who was to be to her a Son when He  
Himself was gone. By this touching act of*



ow there stood by the cross  
of Jesus his mother, and his  
mother's sister, Mary the  
wife of Cleophas, and Mary  
Magdalene. s. JOHN. — CH. 18.

26. When Jesus  
therefore saw his  
mother, and the dis-  
ciple standing by,  
whom he loved, he  
saith unto his moth-  
er, Woman, be-  
hold thy son!

27. Then saith he  
to the disciple, Be-  
hold thy mother! And  
from that hour  
that disciple took  
her unto his own  
home.

*solicitude He made  
sure that Mary should  
have a home to go to  
and some one to take  
care of her; moreover  
she would have a new  
object for the tenderness  
with which she  
had hedged about the  
Master during His  
life. As only natural  
it is Saint John him-  
self who relates this  
beautiful incident  
which reflects such ho-  
nour upon him and  
must have made such  
a profound impression  
upon him.*

« Nothing », says  
Edward Reuss,

« could be more touching than these supreme  
words. »



Stabat Mater

Joh. T.

## « Mater Dolorosa »

**M**e all know  
the beau-  
tiful  
and  
pathetic hymn de-  
dicated by the me-  
dieval church to  
the Virgin Mo-  
ther: « At the  
Cross her station  
keeping, stood the  
mournful Mo-  
ther weeping,  
close to Jesus to  
the last. Through  
her soul His sor-  
row sharing, all  
His bitter an-  
guish bearing,  
now at length the  
sword had pass'd.  
Oh! how sad and  
sore distressed  
was that Mother  
highly blessed, of  
the sole begotten  
one! Christ above  
in torment hangs;  
she beneath be-  
holds the pangs  
of her dying glo-  
rious Son. Is there  
one who would  
not weep,whelm'd  
in miseries so  
deep,Christ's dear  
Mother to behold?  
Can the human  
heart refrain  
from partaking  
in her pain, in  
that Mother's  
pain untold?  
Bruit's d, derided,  
curs'd, defil'd, she  
beheld her tender



*Child with the cruel scourges rent; Saw him hang in desolation, for the sins of His own nation, till His spirit forth He sent. O thou, Mother, fount of love, touch my spirit from above, in my heart each wound renew, of my Saviour crucified. Let me share with thee His pain, who for love of me was slain, who for me in torments died. Let me mingle tears with thee, mourning Him who died for me, all the days that I may live. By the Cross with thee to stay, there with thee to weep and pray, this I thee entreat to give.*

The first strophe of this hymn has decided once for all in the popular imagination the attitude of Mary at Golgotha: Stabat, it says, or she stood. It is however difficult to believe that she really maintained a stoical attitude. Mary was a woman and the fact of the strength given her from above would not save her, any more than it did her divine Son, from the shrinking from suffering natural to humanity. Jesus had prostrated Himself upon the ground at Gethsemane and Mary doubtless sunk down more than once on Calvary and needed the ministrations of Saint John and the Holy Women to support and restore her. It is even said that once she was led by them away from the platform, quite overcome and trembling with anguish. But for this absence of His Mother, temporary though it was, it would have seemed as if Jesus would have been spared one terrible ordeal; that of finding Himself alone, forsaken alike apparently by Heaven and earth.

### Eloi! Eloi! lama sabachthani!

Saint Mark — Chap. 15

**E**r hora nona exclamavit Jesus voce magna, dicens : Eloi, Eloi, lamma sabachthani ? quod est interpretatum : Deus meus, Deus meus, ut quid dereliquisti me ?

35. Et quidam de circumstantibus audientes, dicebant : Ecce Eliam vocat.

*It is the ninth hour, that is to say three o'clock in the afternoon; and the Jews, fancying that the death of their Victim will be delayed for some time longer, are beginning to withdraw one after the other. All of a sudden, under stress of a supreme agony, convulsing alike body and soul, Jesus gives utterance to that cry of anguish, the most heartrending which ever resounded upon this earth : « My God ! My God ! why hast thou forsaken me ? » Mary flings herself forward towards her dying Son and all the other mourners resume their places; Mary Magdalene is still at the feet of the Lord. It is worthy of notice that this dying cry of Jesus is a quotation from the 22<sup>nd</sup> Psalm, the whole of the first part of which—so extremely precise is the prophecy it contains — might be an actual description of the tragic drama which culminated on Calvary. Now this fact makes it difficult enough to understand the mistake made by the spectators, who were most of them Jews well acquainted with the Scriptures. « Behold, he calleth Elias ! » they scornfully exclaimed;*



ND at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani ? which is, being interpreted, My God, my God, why hast thou forsaken me ?<sup>3</sup>

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.



A typical Jew of Jerusalem.

J.-J. T.



ELOELOI LAMA SABACHTHANI



*truly a strange remark from the lips of Children of Israel! Some authors are of opinion that the Jews wilfully travestied the cry of their Victim by a mocking play upon words. But who could possibly believe that any Jew would have ventured to turn into ridicule in a manner so insolent the deeply reverenced name of Jehovah? It is far more natural to suppose that the words uttered by Jesus were not clearly heard and that it was this which led to the unintentional mistake, with the ironical remarks quoted in the sacred text.*



## « I Thirst »

Saint John — Chap. 19



OSTEA, sciens Jesus quia omnia consummata sunt, ut consummaretur Scriptura, dixit : Sitio.

29. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto hyssopo circumponentes, obtulerunt ori eius.



FTER this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth.

*Almost at the same moment as He made His touching appeal to His Father, Jesus uttered that other cry recorded : « I thirst! » « Now », says Saint John, « there was set a vessel full of vinegar ». This vinegar, or acidulated drink was called posca by the Romans. Sometimes it was merely wine which had turned sour, often called vinegar in Greek but sometimes it was really vinegar mixed with water and it was customary for soldiers to take some with them with which to quench their thirst when they were on guard for any length of time. Some man standing by then, moved to compassion by the touching complaint of Jesus, ran and soaked a sponge in this vinegar and offered it to Him to drink. The sponge thus used had no doubt been brought with them by the executioners to wipe off the blood with which they were covered after the crucifixion. The man put this sponge, saturated with the vinegar, upon a branch of hyssop. It is Saint John, who was an eyewitness of all that occurred, who mentions what kind of branch was used; the other Evangelists merely say a reed. Now the stem of the hyssop, though it resembles a reed in general appearance, is really not nearly so strong.*

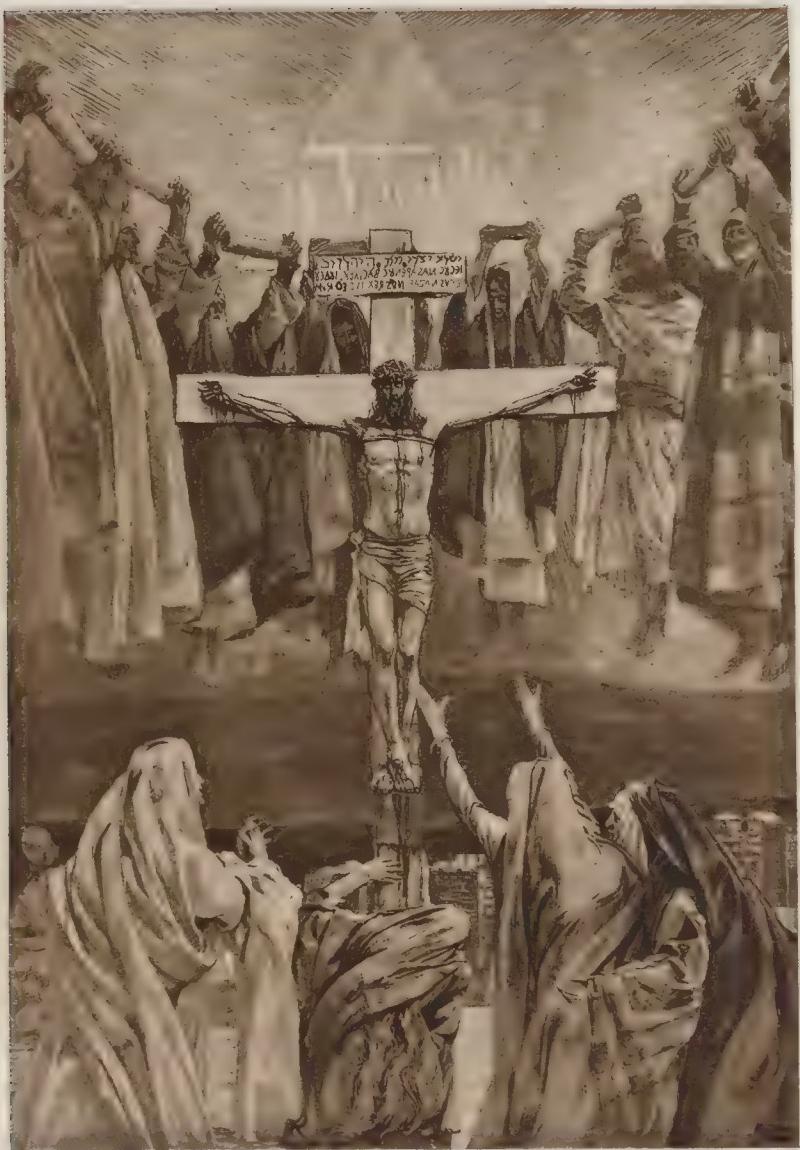


Friday evening.

J.-J. T.

The very thickest that could possibly be found would not be able to bear the weight of a sponge full of liquid. On the other hand the stem in question forms a perfect tube, in every way suitable for sucking up liquid or for ejecting it. In our engraving therefore we have represented the sponge alluded to in the Gospel narrative as having been placed, not at the top but at the lower end of the stem of hysop, in such a manner that the liquid with which it was saturated could be made to ascend the hollow tube by the pressing of the sponge, whilst Jesus sucked the vinegar through the upper opening. Any other plan than that here suggested, however small and round the sponge may have been, could have achieved nothing but the smearing of the face of the Sufferer, which, under pretence of soothing His sufferings, would really only have added to them, for His body was every where covered with wounds. The cheeks, the nose and the lips of the Sufferer must have been grazed in His many falls. Now it was no doubt a compassionate man who ran to give the divine Master drink when He cried: « I thirst! » and we feel that we are justified in supposing him to have acted in the manner represented in our engraving. Saint John goes on to say that Jesus accepted the proffered beverage: « Cum ergo accepisset Jesus acetum. » As we already remarked; He had refused the narcotic offered to Him at the beginning of His martyrdom on the Cross, but He was willing to receive the refreshment offered to Him at the end by the compassionate soldier.





IT IS FINISHED



## « It is finished »

Saint Luke — Chap. 23, v. 46



**I**t clamans voce magna, Jesus  
ait: Pater, in manus tuas  
commendo spiritum meum.



ND when Jesus had cried with  
a loud voice, he said, Father,  
into thy hands I commend  
my spirit.

S. JOAN. — C. 19.

30. Cum ergo  
acepisset Jesus  
acetum, dixit:  
Consummatum  
est.

*This last cry was  
one alike of obedient  
submission and of  
triumph. In one  
brief telling sen-  
tence it summed up  
the whole of the  
work of Jesus Christ  
as foreshadowed by  
the various types  
and foretold by the  
prophecies of the  
old Testament now  
fulfilled. It is the  
final completion of  
the Covenant be-  
tween the Son of  
Man and God the  
Father and between  
them and the human  
race. All is finished  
now! The work, is  
done; the prophecies*



*The Goodness heart of Jesus gave up the Ghost*

S. JOHN. — CH. 19.

30. When Je-  
sus therefore had  
received the vine-  
gar, he said, It is  
finished.

*are accomplished.  
There are no more  
insults to be submit-  
ted to now, no more  
tortures to endure;  
the Man of Sorrows  
has gone through  
all the suffering to  
which he was fore-  
doomed and, huma-  
nity being through  
His sacrifice recon-  
ciled to God, there  
is nothing left for  
Him to do but to  
die. It is then at this  
supreme moment  
that He rallies His  
strength for an in-  
stant to proclaim to  
the world in a  
thrilling voice: « It  
is finished. »*

## He bowed his head and gave up the Ghost

Saint John — Chap. 19 v. 30



**I**nclinato capite, tradidit  
spiritum.



ND he bowed his head, and  
gave up the ghost.



One last cry was uttered by Jesus before His death, as related in the accounts given of the final scene by Saint Matthew and Saint Luke. Saint Matthew adds nothing to the fact that that cry was uttered but Saint Luke has preserved for us the last words of Jesus. « And when Jesus had cried with a loud voice, he said : « Father, into thy hands I commend my spirit. » The fact that the Saviour was able to utter a loud cry at the supreme moment of the yielding up of His spirit, when He must have been terribly weakened and exhausted by His long suffering, has always been considered by Christian authorities as a manifestation of the freedom of the God-man even when face to face with death. « No man taketh it from me », He had said of His life « I lay it down and I have power to take it again. » It is Saint John who gives us the last details with regard to the death of Christ. « He bowed his head », says that Evangelist. Hitherto He had held His head erect, but now that His work is finished, He bends it gently and yields up His spirit. In our picture Saint John is seen approaching to kiss the feet of His divine Master; Mary Magdalene, who has never left her post, is still on her knees, whilst the Mother of the Lord stretches out her arms towards her Son, as if she would fain follow Him. Very few spectators are now left about the Cross, for the death of the divine Victim has taken place sooner than was expected and as a matter of fact it ensued with a rapidity unusual in cases of Crucifixion. Pilate was indeed so surprised at hearing that the end was come that he sent a centurion to make sure that the Victim was really dead, thus affording a guarantee to posterity that He who was to rise again on the third day had indeed suffered death.



A typical Jew of Jerusalem. J.-J. T.

## The crowd leave Calvary

Saint Luke — Chap. 23, v. 48



*E*t omnis turba eorum qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertebantur.



*A*ND all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

## Chief Prophecies of the death of Christ



*H*E following are some of the most important prophecies in the Old Testament and the Apocrypha of the sufferings and death of our Lord Jesus Christ :  
“ Let us therefore lie in wait for the just, because he is not for our turn and he is contrary to our doings, and upbraideth us with transgressions of the law and divulgeth against us the sins of our way of life. He boasteth that he hath the knowledge of God and calleth himself the Son of God. He is become a censorer of our thoughts. He is grievous unto us even to behold : for his life is not like other



THE PEOPLE BEHOLDING THE THINGS I GAVE WHICH DONE, SMOOTH THEIR GRASPS



*men's and his ways are very different. We are esteemed by him as triflers and he abstaineth from our ways as from filthiness and he preferreth the latter end of the Just and glorieth that he hath God for his father.* » (Wisdom, ii, verses 12, 17.)

« *The kings of the earth set themselves and the rulers take counsel together against the Lord and against his anointed.* » (Psalm ii, verse 2.)

« *Yea mine own familiar friend in whom I trusted, which did eat of my bread hath lifted up his heel against me.* » (Psalm xli, verse 9.)

“ *Reproach hath broken my heart : and I am full of heaviness and I looked for some to take pity but there was none; and for comforters but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.* » (Psalm lxix, verses 20 and 21.)

“ *And I said unto them, If ye think good, give me my price; and if not forbear. So they weighed for my price thirty pieces of silver.* » (Zechariah, xi, verse 12.)

“ *Awake, O sword, against my shepherd, and against the man that is my fellow saith the Lord of Hosts, smite the shepherd and the sheep shall be scattered.* » (Zechariah, xiii, verse 7.)

“ *He was oppressed and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter and as a sheep before her shearers is dumb so he opened not his mouth.* » (Isaiah, lxi, verse 7.)

“ *I gave my back to the smiters and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.* » (Isaiah, l, verse 6.)

“ *Let us examine him by outrages and tortures, that we may know his meekness and try his patience. Let us condemn him to a most shamefull death.* » (Wisdom, ii, verses 19 and 20.)

“ *Let us destroy the tree with the fruit thereof and let us cut him off from the land of the living, that his name may be no more remembered.* » (Jeremiah, xi, verse 19.)

“ *They pierced my hands and my feet. I may tell all my bones : they look and stare upon me. They part my garments among them and cast lots upon my vesture.* » (Psalm xxii, verses 16, 17 and 18.)

“ *And one shall say unto him. What are these wounds in thine hands. Then he shall answer, Those with which I was wounded in the house of my friends.* » (Jeremiah, xiii, verse 6.)

“ *But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him and with his stripes we are healed.* » (Isaiah, liii, verse 5.)

“ *Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death and he was numbered with the transgressors.* » (Isaiah, liii, verse 12.)

“ *And after threescore and two weeks shall Messiah be cut off but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary.* » (Daniel, ix, verse 26.)

“ *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek : and his rest shall be glorious.* » (Isaiah, xi, verse 10.)



A typical Jew of Jerusalem. J. J. T.



## The Earthquake

Saint Matthew — Chap. 27, v. 51



**E**cce velum templi scis-  
sum est in duas partes,  
a summo usque deorsum,  
et terra mota est, et pe-  
træ scissæ sunt.



**A**nd, behold, the veil of the  
temple was rent in twain  
from the top to the bot-  
tom; and the earth did  
quake, and the rocks  
rent;



*Extraordinary phenomena accompanied the death of Jesus Christ. In the Temple the Babylonian veil, to which we have again and again alluded, was « rent in twain from the top to the bottom », symbolizing in a truly dramatic manner the way in which Heaven was thrown open and access to it rendered possible to man by the fact of the death of Christ. Then the « earth did quake and the rocks rent » on Calvary and in the City of Jerusalem. The detonation must have been truly terrific; for we know how great a noise, resembling the loud cracking of a whip, results from the splitting open of a rock under the influence of*

intense cold and in the present case the effect must have been much the same as that produced by the explosion of a mine. This manifestation of superhuman power of course overwhelms with terror the few witnesses who still remain on Calvary. Their hearts are full of anxious fears, awaiting the occurrence of still more awful phenomena. Following the example of the Mother of the divine Sufferer they prostrate themselves upon the rock, all wet with the blood of the Redeemer. The Roman centurion and the soldiers, greatly agitated, also kneel. The alarm spreads; in fact similar shocks have been felt and similar reports heard in the town; walls are cracking, monuments are being overturned, the ground is heaving convulsively and here and there is rent open. The earth beneath like the Heaven above, each in its own way, is manifesting its sorrow, and the death of a God for those He Himself created is not to take place unperceived or unmarked.



## The Chasm in the Rock of Calvary

Saint Matthew — Chap. 27, v. 51



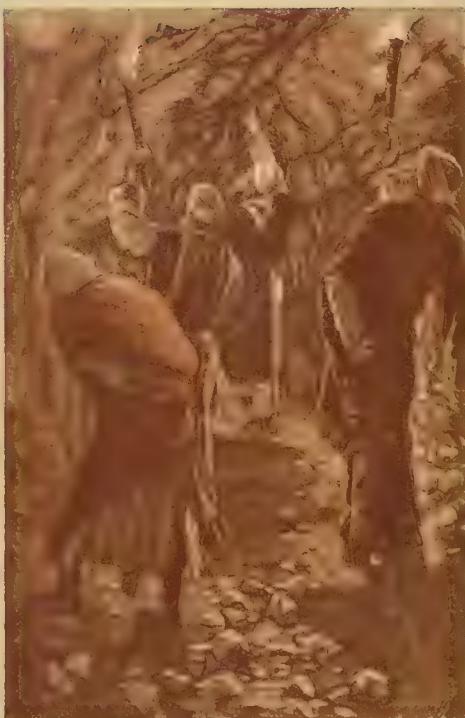
T terra mota est, et petræ  
scissæ sunt.



ND the earth did quake and  
the rocks rent.



The rock is rent open and the sub-soil is laid bare, the numerous cracks across it proving how wide spread and extraordinary has been the phenomenon which has just taken place. The widest of these cracks is a regular chasm which has opened between the cross of Jesus and that of the impenitent thief. It appears to be deep as well as wide and the Jews wish to examine its dimensions, which are such as to astonish them. To be able to ascertain better the effect produced by the convulsion, they penetrate into the cave named after Adam, where according to a tradition the skull of the first man had been buried and which had also served as the grave of Melchizedek. As this cave is hewn out of the very rock from which rises the cross with the Redeemer upon it and the rent can be clearly seen from it, some of the spectators put their hands into that rent and to their intense horror when they draw them back they find that they are covered with blood. Even at the present day an extraordinary fissure in the rock of Golgotha can still be seen in the Church of the Holy Sepulchre; it is alluded



The Chasm in the Rock of Calvary.

pagite said to have been uttered at the very moment when these awful events were occurring: « Either the God of nature is suffering or the framework of the world is falling to pieces. » It probably was a darkness spreading over all the earth which led Dionysius to pronounce these remarkable words. Moreover Tertullian, in his « Apology », did not hesitate in addressing the Roman authorities to refer to the phenomena in question as well known facts recorded in the public archives. These phenomena did not all take place simultaneously: « Now from the sixth hour », says Saint Matthew, that is to say from the middle of the day or three hours before the death of Jesus « there was darkness over all the land unto the ninth hour », this darkness continuing throughout and rendering more awful and terrible the other manifestations of Almighty power: the rending in twain of the veil of the Temple, the earthquake, the opening of the chasm in the rock and the apparition of the dead, all of which phenomena, as is well known, took place immediately after the Saviour yielded up His last breath.

to by Saint Cyril of Alexandria, and it has the peculiarity that instead of running, as is usual in ordinary convulsions of nature, in the same direction as the strata of the rock, it is a perpendicular rent, or one at right angles with the layers of the rock of Golgotha. Competent authorities have declared this strange fissure to be the result of a miracle and when their testimony is compared with that of the Gospel narrative, the same conclusion is forced on us. If we are to believe certain tales, which however have little evidence to corroborate them, similar phenomena occurred throughout the rest of Palestine at the same time as the one just described. Secular buildings and temples fell down here and there whilst the whole of Egypt was the scene of disasters, nearly all the temples being much injured, their massive columns, enshrined though they were in the cyclopean masses of the living rock, their architraves and cornices, were flung to the ground, bearing witness to the mighty event which had just been accomplished. In the crowded sea ports and on the deserted coasts alike the mighty cry was heard in the night « Great Pan is dead! » as if Paganism, its very existence threatened by the sacrifice offered up on Calvary, was condemned to proclaim the efficacy of that sacrifice before its own extinction. We are all well acquainted with the celebrated sentence of Dionysius the Areopagite.



An Armenian.

J.-J. T.

## The Centurion glorifies God

Saint Luke — Chap. 23, v. 47



IDENS autem centurio quod factum fuerat, glorificavit Deum, dicens : Vere hic homo justus erat.



Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.



*The Centurion here referred to was the Roman Captain who had charge of the triple execution on Calvary. He was in command of the soldiers who formed the escort of the condemned and who were on guard throughout the execution to keep back the crowds. He had to hold himself in readiness to meet any emergency such as a rising amongst the people or an attempt at rescue.*

« Now when the centurion saw what was done », says the sacred text, that is to say when he noted the supernatural darkness spreading over all the land,

when he heard the last loud cry of Jesus, felt the earthquake, heard the splitting of the rock and perhaps was told of the rending of the veil in the Temple, for the rumour of that significant phenomenon may already have spread, he glorified God, saying : « Certainly this was a righteous man. » According to the Gospel of Nicodemus (ch. xi), the name of this Centurion was Longinus whilst a tradition quoted by Saint Chrysostom, but for the truth of which that eloquent theologian does not vouch, adds that Longinus died a martyr to his belief in Jesus Christ. According to other accounts of equally uncertain authority the converted Centurion even became Bishop of Cappadocia. The Bollandists dwell at length upon the subject of Longinus, and Baronius in his turn quotes numerous legends relating to him, whilst Bartholinus (De latere Christi, ch. vi) relates that in a Church near Lyons there was a tomb which bore the following inscription : « Qui Salvatoris latus in cruce cuspide fixit Longinus hic jacet ; which may be translated : « He who pierced the side of the Saviour with a spear, Longinus, rests here. » Many authors are however of opinion that the name of Longinus, given by tradition to the Centurion of Calvary is really merely derived from the original Greek word for a spear and it does in fact resemble that word to a certain extent.



*The Centurion glorifies God.*

## The Centurion

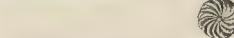
Saint Luke — Chap. 23, v. 47



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ow when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.



*Saint Luke gives us a few details which are as picturesque as they are interesting. To begin with he implies that the Centurion was standing opposite to the cross as we have represented him in our pictures (ex adverso stabat) that is to say in a good position for seeing and hearing all that went on, so that nothing could escape him. In the second place, Saint Luke seems to suggest that it was the loud cry of Jesus which made the soldier come to the conclusion that he did. Accustomed as he no doubt had been for many years to witnessing the carrying out of capital punishments he had never before been witness to a similar incident, for those who suffered crucifixion generally died from exhaustion and as a matter of course were quite unable to utter a cry so loud as that of Jesus. The Centurion therefore recognized the supernatural character of that cry, which taken in connection with all that he already knew of the Master, with what he had himself noticed in His bearing throughout His sufferings and with the signs and tokens which succeeded His death, converted him to belief in the Saviour and wrung from him the confession quoted above. Saint Matthew and Saint Mark make him say: « Truly this man was the son of God » whilst Saint Luke employs a much more ambiguous expression: « Certainly this was a righteous man. » What are we to gather from this discrepancy? Is the expression « Son of God » to be taken in a limited sense, as applying to all just men or is the word translated in Saint Luke's Gospel by righteous to be understood in a more elevated sense as indicating the one perfectly just or righteous man? It is very difficult to decide this question. Longinus, it must be remembered was a heathen, little prepared for the idea of a Son of God made man, but at the same time he knew enough about the personality of Jesus and the titles He used in speaking of Himself for us to be justified in interpreting the confession made by him in the Christian sense.*



*An A. M. G. T.*



*J. C. J. J. C.*



The Dead appear in the Temple

## The Dead appear in the Temple

Saint Matthew — Chap. 27, v. 52



**I**rmonumenta aperta sunt; et  
multa corpora sanctorum  
qui dormierant, surrexe-  
runt.



**A**ND the graves were opened;  
and many bodies of the  
saints which slept arose.

*The apparition in the Temple of the departed must have produced a profound impression of dismay upon the consciences of the Jews for as is well known those who came in contact with the dead were rendered impure and such contact must according to the Jewish belief neutralize the efficacy of the Paschal sacrifices. This is why the Levites are running away alike shocked and terrified.*

## Apparition of the Dead in Jerusalem

Saint Matthew — Chap. 27, verse 53



ENERUNT in sanctam civita-  
tem et apparuerunt multis.



ND came out of the graves  
after his resurrection, and  
went into the holy city, and  
appeared unto many.

*It was not only in the sacred precincts that the dead appeared; they were also seen in the streets of the City, gliding like shades over the surface of the ground and spreading horror and dread before them wherever they went. Saint Matthew is the only one of the Evangelists, who relates this last marvel, the greatest of all the portents which accompanied the death of the Master. Does he mean to describe the actual resurrection of dead bodies or merely phantom like semblances of the departed which « appeared unto many? » Experts are still eagerly discussing the question and will probably long continue to discuss it without any chance of coming to a final conclusion. The text certainly says « bodies of the Saints » and not the semblance of bodies, but there seems to be no need to strain the sense of the words used and it would certainly appear that those who rose from the dead in this instance did not rise in the sense in which Lazarus did. On the other hand we may ask who were those who had the honour of being associated in a certain way with the resurrection of the Saviour? We do not know. Adam, Noah, Abraham, David and others have been suggested or again Saint Joseph and Saint John the Baptist. What would appear to be more probable judging from the context is that the « bodies » were those of people who had but recently died, as the sacred text would seem to imply that they were recognized by those to whom they appeared in the City. That at least is the impression made on my mind by the expressions used by the Evangelist, although they may be interpreted differently. In the verse quoted on the preceding page the Evangelist Saint Matthew says: Multa corpora sanctorum qui dormierant. Or « many bodies of the saints which slept arose ». From the very earliest days of Christianity the word sleep has been used as a touching euphemism for death or rather perhaps as the expression of a hope that death is but a sleep. Hence the name cemetery, which is taken from a Greek word signifying sleeping-place and is now given to Christian burial places where the remains of whole generations await the awaking of the Resurrection morn.*



*Apparition of the Dead in Jerusalem.*

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## The Soldiers break the legs of the Thieves

Saint John — Chap. 19 v. 31

**L**UDÆI ergo (quoniam parasse erat), ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille Sabbati), rogaverunt Pilatum ut frangerentur eorum crura, et tollerentur.

32. Venerunt ergo milites, et primi quidem fregerunt crura, et alterius qui crucifixus est cum eo.



HE Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.



*The cruel operation to which Saint John alludes and which the Romans called crurifragium, was sometimes, according to the testimony of Suetonius and Seneca, inflicted as part of the punishment of crucifixion, but it was more often resorted to only as a means of hastening death when it seemed likely to be too long delayed. As we have already remarked those who suffered crucifixion might in certain cases linger for twelve, twenty-four or even as many as forty-eight hours. In order therefore to avoid the necessity of protracted watching beside the instrument of torture, the executioners sometimes substituted increased agony for length of suffering. By means of a club, the bones of the legs of the condemned were broken, a custom, originating, according to certain authors, in the belief prevailing amongst the ancients, and shared by Pliny that the strength of man is concentrated in the legs, especially in the knees. In the present instance, the Jews had very urgent reasons for acting as they did. To begin with; according to the Hebrew law it would be a desecration of the sacred soil of the Holy Land if the body of a criminal who had been executed were allowed to remain on the Cross during the night. Moreover it was the eve of the Jewish Sabbath and of a Sabbath of peculiar sanctity. Now the day was already far spent; everything must be finished before sunset. The two thieves were therefore dispatched to begin with. The first, who had reviled and insulted Jesus, yielded up his soul with yells of rage whilst the penitent one died in ecstasy without one moment of shrinking or of fear.*



Friday evening.

J.-J.T.

*Looking on at these last manifestations of Jewish cruelty the friends of Jesus shudder. They tremble for the sacred form of the Saviour from which life has just departed. Will that body which has already been so terribly maltreated be subjected to this further indignity. No, no, that Jesus is really dead is to be proved in a very different manner, a more touching, may we not say in a providential manner? In every detail in fact the execution of the malefactors differed from that of Jesus Christ. The former were not nailed to the Cross but bound to it with cords, so that they died without any shedding of their blood. Jesus on the contrary was, throughout the whole of His martyrdom a bleeding Victim. Whilst the thieves were beaten to death like dangerous wild beasts, the Saviour Christ poured out His blood to wash away the sins of the human race.*



### The Soul of the Penitent Thief Saint Luke — Chap. 23



r dicebat ad Jesum : Domine,  
memento mei cum veneris  
in regnum tuum.

43. Et dixit illi Jesus : Amen dico  
tibi : Hodie mecum eris in paradiso.

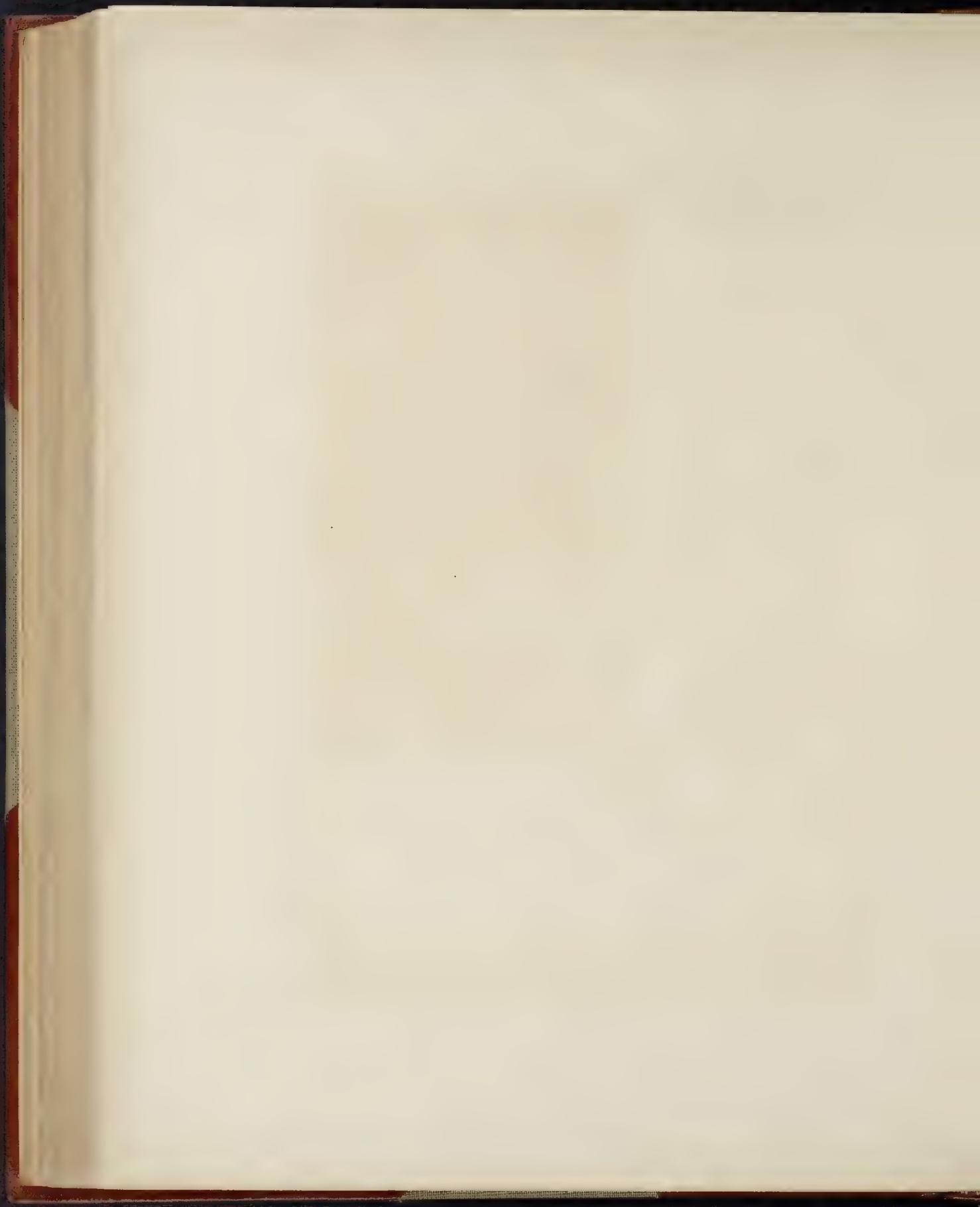


ND he said unto Jesus, Lord,  
remember me when thou  
comest into thy kingdom.

43. And Jesus said unto him, Verily  
I say unto thee, To day shalt thou be  
with me in paradise.



THE SOULS OF THE PENITENT ARE



*The divine promise is already accomplished; and the soul of the penitent thief, once the vilest of the vile but purified now, is one of the very first to reap the benefits of the Redemption of mankind. Humble, hesitating and almost bewildered, that soul takes his place at the head of the glorious procession of redeemed souls on the threshold of Paradise. Angels bear him thither, heavenly apparitions, each with three pairs of wings such as we have already described when quoting from the Apocalypse. Two of these wings serve for flight and symbolize promptitude and obedience; two others are intended to veil the face, and symbolize awe of the terrible Majesty of God; whilst the third pair fold over and hide the body, thus symbolising purity. These angels wear the alb and stole of deacons, to shadow forth the fact that they act as guides, appointed to lead the souls of the redeemed to the heavenly places inaccessible to all but the elect. They swing censers of incense, the smoke from which fills the atmosphere with perfume and prepares the way for the procession of the chosen. The group moves onwards, ascending slowly; the earth is already left far below and in the distance, bathed in a mysterious light appear the land masses and seas of the world, which looked down upon from above seem of so little account. India and Arabia can be made out vaguely and as from a crowded hive of bees other ransomed souls ascend, also bound for that Father's House in which Jesus Christ Himself had said « there are many mansions ». The Soul of the penitent thief continues to ascend, group after group, faintly indicated, follow the same direction and disappear, all radiant with glory amidst the splendour of the heavenly bodies, which dimly shadow forth the indescribable grandeur of God Himself.*



The Piercing of the Side of Jesus.

J.-A. T.

## The Piercing of the Side of Jesus

Saint John - Chap. 19

**A**d Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura.



UT when they came to Jesus, and saw that he was dead already, they brake not his legs :

34. Sed unus militum lancea latus ejus aperuit, et continuo exivit sanguis et aqua.

35. Et qui vidit testimonium perhibuit; et verum est testimonium ejus. Et ille scit quia vera dicit, ut et vos credatis.

36. Facta sunt enim hæc ut Scriptura impleretur : Os non comminuetis ex eo.

37. Et iterum alia Scriptura dicit : Videbunt in quem transfixerunt.

34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

35. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

36. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37. And again another scripture saith, They shall look on him whom they pierced.



*After having broken the legs of the thieves, the soldiers approached the Saviour. To their great astonishment they found that He was already dead so that the brutal operation of the crucifixion was quite unnecessary, for as we have already said its aim was merely to hasten death. The soldiers did not therefore dream of inflicting this indignity upon the body of the divine Master and the apostle Saint John sees in their refraining to do so, a fulfilment of the Scriptures. He probably alludes to the passages in Exodus and Numbers referring to the Paschal lamb, which was a type of the Messiah. Those offering sacrifices were strictly enjoined to respect the bones of the victims and the greatest precautions were taken to avoid breaking them, lest the Almighty should be insulted by the mutilation of a sacrifice offered up in His honour. The Talmud tells us of severe penalties inflicted on those who transgressed this law including the bastinado. In order however to make quite sure of the death of Jesus the Centurion pierced His side with a spear and « forth-with » says the sacred text, « came there out blood and water ». Though Saint John insists on this fact he does not appear to consider it anything extraordinary. By the water which flowed from the sacred side we are probably intended to understand the pericardial lymph or the colourless fluid which contains a large proportion of water and not the serum of the blood, which is inseparable from the corpuscles. According to doctors of medicine who have studied the question at issue this detail implies that the pericardium or the membranous sac inclosing the heart was pierced by the spear of Longinus. The Fathers of the Church see in this incident of the sacred drama the image of many very touching mysteries. « Even as Eve » they say « was taken from the rib of Adam so did the rib of Christ give birth to the second Eve who is the Church ». As a matter of fact the life of the Church is so to speak bound up with two fundamental rites which make of it one homogeneous whole. These two rites are Baptism or the Sacrament of regeneration and the Eucharist or the Sacrament of the Body and Blood of Christ. Now water and blood are the fundamental elements of these two rites and this is why, say the Fathers of the Church, they both flowed from the side of Jesus when He hung upon the Cross.*



A typical Jew of Jerusalem. J.-J. I.

## The Confession of Saint Longinus

 THE question has been raised which side of the divine Master was pierced by the spear? It would at first sight appear natural that it should have been the left side, first because of the position of the heart or rather because the heart is inclined towards the left and secondly because the left side was more easily reached by a blow delivered from the right. We are in fact justified in supposing that the centurion held his spear in the right hand. In spite of all this however an opinion has long been pretty generally entertained that the wound was made on the right side. The Apocryphal Gospels of the Infancy of Christ and of Nicodemus, as well as the Ethiopic translation, also sanction this idea and their view is perhaps not altogether without foundation in fact. Certain early painters also adopted it and some authors find justification for it in the words of Ezekiel (chap. XLVII, verse 2): « And, behold, there ran out waters on the right side »; but it is evident to every one who examines the quotation referred to that the prophet was speaking of something totally different. One fact which may have led those authors to adopt this opinion is the testimony of Saint Bonaventura that Saint Francis of Assissi, when he received the stigmata, was pier-

ced in the hands and feet and in the right not the left side. With a view to reconciling these various conflicting accounts yet other authors assert, no one knows on what foundation, that the spear really penetrated from the right to the left side, passing through the thorax and coming out at the left. This is the opinion adopted by Prudentius in his poem on the Passion of Christ and Saint Cyprian hints, though obscurely, at the same idea. For all this however, the various authors alluded to, do not, as we should naturally expect, speak of six but of five wounds, thus adopting the Christian tradition as to the number. The wound inflicted on the left side appears to them of little importance but merely a proof of the violence of the blow on the right.

As we have already remarked, many legends are related about the centurion Longinus. One of these legends tells that he was blind, but that the stream of water and of blood which flowed from the heart of Jesus cured him alike of the blindness of the eyes of his body and of his soul. We have however seen from the account given by the Evangelist that the conversion of Longinus resulted from totally different causes. Saint Longinus is specially venerated at Mantua, which city once owned his spear. It has now been transferred to Rome.



*The Confession of Saint Longinus.*

J.-J. T.

## EXPLANATORY NOTES

1 Page 91 : « He that hath seen me, hath seen the Father. »

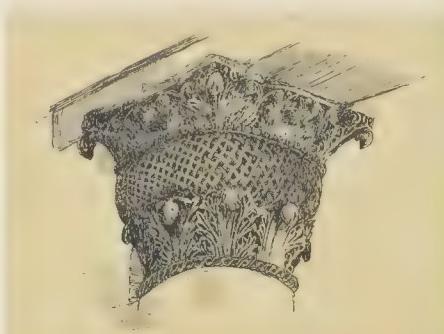
*Jesus here once more asserts His divinity : He and His Father are of one and the same nature; he who sees Him sees the same God as if he saw the Father Himself. (Cornelius a Lapide, Fillion, etc.)*

(2) Page 162 : « If they do these things in a green tree what shall be done in a dry? »

*Our Saviour here prophesies the misfortunes with which Jerusalem will be punished for her infidelity, her ingratitude and her murder of the God-Man. If the innocent Jesus is treated thus how shall the guilty authors of and accomplices in His death be chastised? (Menochius, Fillion, etc.)*

(3) Page 194 : « My God, my God, why hast thou forsaken me? »

*Jesus was as truly God upon the Cross as He had been in His life upon Earth and in the glory of Heaven. It was as a man enduring a thousand agonies alike in His body and in His soul that He gave utterance to that cry of supreme anguish. Even on the Cross He was still « in His Father and His Father in Him » but He suffered for our sins, which He had taken upon Himself, as if His Father had abandoned Him and His cry was but a resigned complaint, in no sense an expression of rebellion or of despair. (Cornelius a Lapide, Menochius, etc.)*



*Capital from the El-Aksa Mosque.*

J. J. T.



## THE PASSION

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# THE RESURRECTION

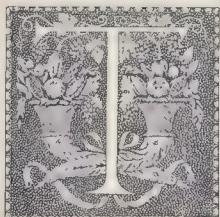
FROM THE DEATH OF OUR SAVIOUR JESUS CHRIST  
TO HIS ASCENSION





# THE RESURRECTION

## INTRODUCTION



HE word Resurrection as used in the above title must be understood in a special sense. I have employed it to designate the whole of the period which elapsed between the death of the Saviour and His resurrection. And as a matter of fact, the sacrifice once consummated, the Victim has a right to His apotheosis. If that apotheosis is a little delayed it is but to make very sure that the death is real and palpable and to test the faith of the friends of Christ ; but the right to apotheosis is won and its realisation is close at hand ; the Resurrection has already begun.

All the scenes we are about to reproduce will have a character peculiar to themselves. After the thunderbolt of the Passion there ensues a pause such as occurs in the wake of all great storms. The suffering of the Son of God, a suffering altogether human, in that His divinity could not suffer, came to an end at the same time as His mortal life. Every one is in a state of prostration after all the agony of the terrible day of Good Friday. The fact is the events of that day succeeded each other with unexpected precipitancy, God alone knew why. The bold *coup de main* of the Sanhedrin, the condemnation of the night of Holy Thursday; the confirmation by Pilate of that condemnation, the scourging and the death all succeeded each other with a bewildering rapidity. The friends of Jesus, who have gone through all these agitating emotions, now experience a sense of lassitude which somewhat mitigates their grief; Pilate himself even, phlegmatic though he is by nature, seems to share the impression made on the believers in the Saviour; he too is astonished at the swift succession of events and he needs the report of the centurion before he can believe that Jesus is really «already dead». On the other hand the extraordinary phenomena which accompanied this death are now at an end; the convulsions which rent the soil have ceased; the dead no longer appear to terrify the living; Heaven, conquered by the death of Christ, is reconciled with earth and rolls back her mantle of gloom as if it were a mourning garment no longer needed. Already, whilst the Passion was still going on, little patches of blue had appeared here and there in the prevailing blackness, shining out timidly like some faint hope, but now they widen and spread till they occupy the whole of the sky, nature, so long under a

ban, brightens up in the new flood of light and a serene peace reigns everywhere.

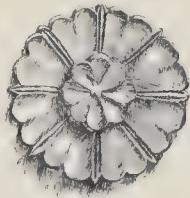
Beginning with the evening of Good Friday we shall have to describe a series of pious offices cautiously performed to prepare the sacred Body of the Lord for the Tomb; we shall speak of shrouds and of aromatic spices. Everything is done silently without any outward signs of woe, with a resigned melancholy which is not altogether without a certain gentle solace of its own. Now that the blood has been stanched and the limbs are composed, the form of the Saviour is restored to its old calm beauty and the loving hearts of those gathered around it feel as if the actual presence of the Lord were given back to them. It had been so terribly hard to them to be debarred from getting close to Him on Calvary and to be unable to lavish cares on Him, who was all in all to them, in His time of Agony. Now at last their reverent zeal need fear no check; the Governor has given the sacred Body to an influential friend, Joseph of Arimathæa, and the mourners are therefore safe from the brutal insults of the Jews. Guards will, it is true, come and take up their post at the entrance to the Sepulchre; but their arrival is delayed long enough for everything to be completed without interruption in the quiet walled-in Garden of Joseph.

The first impression we have to give therefore is of a tomb; but of a divine, a sacred tomb. True, in that tomb we feel all the oppressive gloom of death, we see caves hewn in the living rock, stones blocking the entrance, which roll slowly back in the grooves prepared for them; but with the gloom is mingled something of the serene majesty of the approaching Resurrection, we feel the freshness of the coming dawn after the overwhelming gloom of the preceding sunset. — The Apostles are once more together in the guest-chamber and there is something strange in their demeanour. They cannot understand what has happened; they are abashed and discouraged by the death of the Master, which He so often foretold, but in which they never believed. For the Messiah to have died without restoring His Kingdom surely was to have failed in the most essential part of His mission. This was in fact how the matter would be understood by every Jew and of course also by the disciples. When therefore He said to them: « I must die » their astonishment was intense. On one occasion we know that Saint Peter so far forgot himself as to exclaim: « *Absit a te, Domine.* — Be it far from thee, oh Lord! » And after the Resurrection the first question the apostles were sure to ask would be: « *Si in tempore hoc restitues regnum Israel?* » — « Wilt Thou now restore the Kingdom of Israel? » Now however not knowing what was about to happen they were all in a state of hesitation easily understood. Their feelings waver between faith in the promises of Jesus and certainty of the fact of His death; they have but a faint hope at the bottom of their hearts; but that hope is enough to save them from absolute despair and its existence is what keeps them together, expecting they know not what.

The evening of Good Friday is passed in this manner and so is the whole of Saturday; the Holy Women meanwhile watching near the Sepulchre, their hearts warning them that something wonderful is going to happen. Then the guards arrive, take up their posts, light their lanterns and begin their vigil, but nothing happens yet. And now the dawn, a mysterious and troubled dawn, begins to break: the morning, the fresh calm morning has come, its light spreading everywhere, when suddenly a dull sound like a distant subterranean rumbling is heard. It is the tomb struggling to retain its prey; the stone reluctantly rolling back in its groove. Terror-struck, Death takes flight, conquered by triumphant Life divine, whilst above the mound beneath which the Saviour had lain rises an apparition. It is He Himself! But He is visible for one brief second only, for the conditions of His life are

changed, His glorious body is no longer like ours. Like the lightning which flashes from the East to appear almost simultaneously in the West, He can transport Himself hither and thither, now disappearing, now appearing here to Peter, there to the Holy Women, to His Mother, or to Mary Magdalene, now in the Garden, now in the Guest-Chamber; and wherever the apparition is seen, those to whom it is revealed notice about it a certain mystery. He is no longer the same. His life on earth had been a condescension of God. His life now has become a condescension of His humanity itself. His dwelling place is of right in Heaven above; He is now but a passing Guest on earth and this new characteristic of His personality will be brought out in my pictures. The episode of the Disciples on the road to Emmaus gives us the keynote of the state of mind of the disciples before and after the Resurrection, and later we shall witness the foundation of the Church when Peter receives the command : « Feed my sheep » and the apostles the mission to teach all nations. From that moment their eyes were opened to the work in which they had hitherto aided without understanding what it was. His work thus completed on earth, there was nothing more for Jesus to do but to ascend to Heaven, where His place awaited Him on the right hand of His Father, whence, though invisible, He will continue as supreme Chief to govern those whom His heavenly Father has given to Him.

Such, briefly stated, are the contents of this the last part of my book. I have nothing further to add on the subject of my mode of procedure, the reader has now had ample opportunities of judging it and I leave him to form his own opinion on my work. I have just one word to add on the subject of the last engraving. I could not close the « Life of Jesus » without making any reference to what became of His Mother after His death. The destinies of the Mother and Son were so bound up with each other that it would be difficult to believe that Mary could have survived Him, did we not remember how necessary her life was to the Infant Church. Where did she live? There is very considerable doubt on that point. What did she do? About this we know still less, but we can guess. One thing is certain and that is that Mary lived for Jesus, that her life was bound up in Him, in her memories of Him, in her hope of His coming again. How often must she have gone back to Golgotha to seek again and yet again the traces left behind Him by the divine Martyr, counting the drops of His blood upon the rock, seeing once more in imagination the gibbet on which had hung her well-beloved Son. The hole in which the Cross had been placed and which had remained unaltered must have been the most eloquent of all the sacred relics and it is close to it that we have represented the aged Virgin as reverently kneeling.



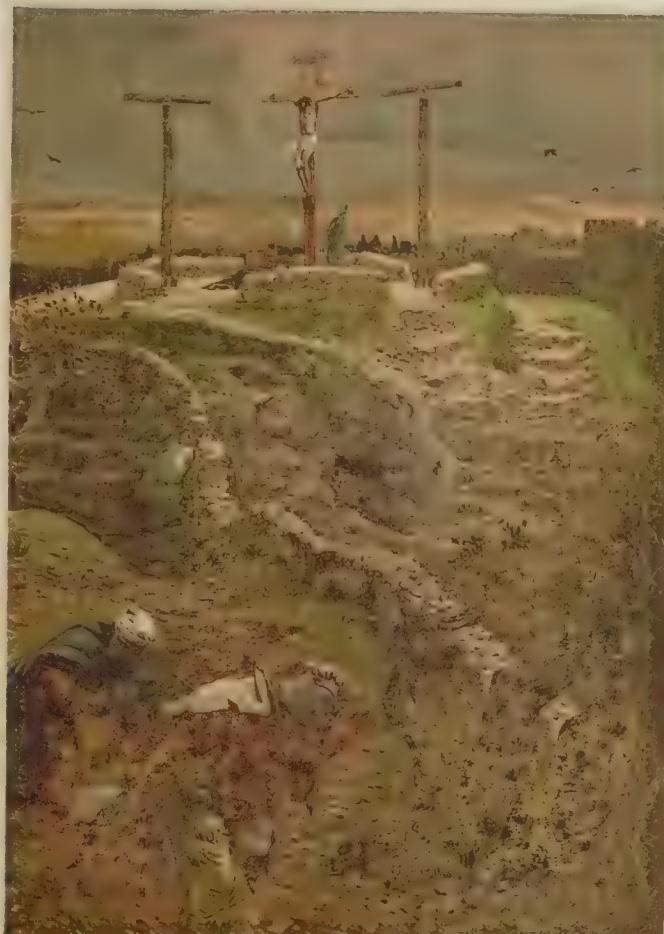




## THE RESURRECTION

### Jesus alone on the Cross

**I**HE day which has been so crowded with events is drawing to a close; the spectators have left Calvary and the two thieves have already been taken away. This was quickly accomplished, for all that was needed was to undo the ropes which kept the bodies in place, to fling those bodies into some hole near by and then to cover them over with stones, of which there were plenty about. In the case of Jesus a special request had been made and the orders of Pilate were being awaited. It was Joseph of Arimathaea according to Saint Mark « an honorable counsellor », that is to say a member of the great Council or Sanhedrin, and a secret disciple of Christ, who had gone to crave the body of the Master. During this pause Saint John and Mary



*Salome went into the town to collect all that was needed for the performance of the last melancholy offices for the sacred Remains and for burying them in accordance with the usual rites. Already, finding the place deserted and attracted by the smell of blood, the dogs, which, swarm in Eastern towns, are prowling about Calvary. They*



A typical Jew of Jerusalem.

426.1

*run to and fro sniffing for the bodies of the thieves, whilst in the air above hover eagles and vultures, wheeling slowly round, ready in their turn to pounce upon the quarry. We all know how a certain mother of olden times defended the crucified bodies of her sons against the attacks of wolves and eagles. The Mother of Jesus, who still stands and Mary Magdalene who has fainted away at the foot of the Cross, can neither of them leave. Even if they could believe Him to be dead they could not tear themselves from the spot, but feel as if they must remain there for ever. Absolute silence reigns around Golgotha; a thousand reasons keeping the crowds away from it and even preventing isolated passers-by from approaching. To begin with, the Sabbath is close at hand; it commences at sunset, after which all Jews will be occupied and absorbed with the ceremonies of the Passover. Moreover dead bodies are looked upon as impure and every one would avoid being near them on the eve of so solemn a fête. Lastly and above all, the extraordinary events which occurred on Calvary but a few hours previously have led to the spot being dreaded and all the spectators have fled from it; a few belated travellers at the most glide rapidly along the walls of rough stone, their furtive steps seeming rather to intensify than to disturb the loneliness of the scene. Truly gloomy is the appearance of Calvary! Two empty crosses stand out against the sky, whilst the third still bears the body of the divine Victim, rigid in the immobility of death. At His feet are two silent women and all around Him is the desert. The darkness has gradually dispersed and the weather is brightening somewhat, though it still looks threatening. A pale sun lights up the Mount of Olives at the foot of which is the town, now in all the ferment of excitement usual at the time of the great feasts. The air is laden with a penetrating perfume, it is the scent of the incense, of which large quantities are being burnt in the Temple. At regular intervals the sound of the trumpets rings out, now in short, now in long drawn-out blasts, summoning the worshippers to the evening ceremonies and regulating the order in which successive groups are allowed to enter the Temple. Mary and the Magdalene remain motionless, utterly absorbed in their grief. What have they left to do but to wait? In any case however, they could not leave the Lord. When Jesus was deserted by all others these two women were ever true to Him.*



## Joseph of Arimathæa in Pilate's House

Saint Mark — Chap. 15



ENIT Joseph ab Arimathæa, nobilis decurio, qui et ipse erat expectans regnum Dei, et audacter introivit ad Pilatum et petiit corpus Jesu.

44. Pilatus autem mirabatur si jam obiisset. Et accersito centurione, interrogavit eum si jam mortuus esset.

45. Et cum cognovisset a centurione, donavit corpus Joseph.



OSEPH of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44. And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45. And when he knew *it* of the centurion, he gave the body to Joseph.



*Even Pilate must have been greatly troubled by the events of this terrible day. The dream of his wife Claudia, on which he has had time to think quietly since the iniquitous condemnation, the awful phenomena of which he has been a witness, and above all, his memory of the bearing of the Master, of His words, so pregnant with meaning, of His look so calm yet so penetrating, with His superhuman silence later, all combine to fill with alarm the guilty conscience of the Governor, who has sacrificed an innocent Victim to fear for himself. All of a sudden however a member of the Sanhedrin comes to him, «went in boldly», says Saint Mark and truly courage was needed to proffer such a request as his! He came to crave as a favour that the body of the Victim should be given to him, thereby denouncing himself as a disciple of that Victim. His boldness was indeed something quite new in Joseph the «honorable counsellor» for hitherto he had been it is true a disciple «but secretly for fear of the Jews». It was Jesus on the Cross who had changed him. He is no longer afraid of anything; he goes boldly to claim the body of the Master. And Pilate, full of marvel at so speedy a death «called unto him the centurion» to learn the truth from his mouth. The latter, as we know, himself full of emotion and excitement, told what he knew and withdrew. Joseph of Arimathæa then repeated his request and Pilate granted it without demur. Would not shewing a little benevolence now soothe his own conscience full of remorse as it was for the crime of the morning? He therefore gave the body of Jesus to Joseph (donavit), says the Vulgate with precision. This free giving was by no means usual, for many a time did the procurators refuse to restore to their families the bodies of the dead unless they were paid to do so. Pilate however in this case*



Joseph of Arimathea.



Joseph of Arimathea in Pilate's house.

J.-J. I.

is bent on being generous. He has no heart to make a bargain. Joseph of Arimathea therefore leaves at once and disappears in the streets of the city to seek a shroud.



## The Descent from the Cross

Saint John — Chap. 19, v. 38

**L**OST hæc autem rogavit Pilatum Joseph ab Arimathæa (eo quod esset discipulus Jesu, occultus autem propter metum Iudeorum), ut tolleret corpus Jesu. Et permisit Pilatus. Venit ergo, et tulit corpus Jesu.



ND after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore and took the body of Jesus.



S. N. FROM THE CROSS





Calvary is hushed in silence now and instead of the tumult of a short time ago nothing is heard but stifled sobs. The necessary orders for removing the beloved Body from the Cross as rapidly as possible are whispered from one to the other. Nicodemus and Joseph of Arimathea noiselessly make all the necessary arrangements for the delicate operation. This is how it was probably managed. To begin with a long band of some material was placed across the chest and under the arms of Jesus, which band passing over the crossbeam on either side of the title and kept in place from behind by those who stood on the ladders, served to uphold the body for a moment or two when the cords were removed. The nails were then taken out of the hands; the arms were gently drawn down against the livid body, still bearing on it the marks of the blows, the injuries sustained in the various falls, the scourgings and the bonds. Then, the body being still kept in place against the cross by the band, the nail was removed from the feet and the Centurion reverently received in swathing cloths the legs of the Saviour. By gradually loosening the band of stuff upholding and wrapping round the sacred Form it is now possible to let that Form slowly glide into the arms of Mary, Saint John and the Magdalene, who stand waiting to receive it. Their hands are swathed in linen brought from the town; it is only with the deepest reverence that they venture to touch the sacred remains; their sobs have ceased and a solemn silence reigns on Golgotha. Now that the face of Jesus is brought close to them they can gaze on it unchecked and see how the blood, which has now turned black, fills all the cavities, contrasting vividly and terribly with the palour of the skin. The nostrils, the mouth, the eyes are all alike filled with blood, the hair beneath the crown of thorns is soaked with it; the ears are quite hidden by the great clots which have collected about the temples. The half closed eyes are suffused with blood, yet through the

*partial veil they seem to retain their tender expression. It is Saint John who mentions the fact of the presence of Nicodemus and his reason for so doing is betrayed by the expression he uses. « And there came also Nicodemus », he says, « which at the first came to Jesus by night ». There is something very striking in the contrast thus suggested.*



## The Blessed Virgin receives the Body of her Son

**T**HE following is our view of the scene which now took place. Beyond the platform of Calvary, on the same side as the Garden of Joseph of Arimathaea and not far from the Sepulchre in which Jesus was to be buried, was a spot well fitted for the performance of the first of the touching rites which the Virgin was eager to perform for the sacred body of her divine Son. She was seated on some natural steps in the rock and the body of Jesus was laid near her, in such a manner that it could rest against her knees with the head upon her breast, so that she could lavish all her tenderness on it. Some warm water was provided close at hand for the melancholy toilette of death and with its aid the matted hair is freed from blood, the wounds are washed and the crown of thorns, which is glued to the head with dried gore, is removed. Then the beard, the neck and the upper part of



*The round Stone seen from within.*

might be supposed to have been guilty, there was at least no doubt that His mother was innocent and deserved the compassion of the procurator. Would it be just to deprive her in her deep affliction of the melancholy joy of burying her son? Must she, innocent as she was, be completely crushed by an act of harshness so unprecedented?

## The Body of Jesus CARRIED TO THE STONE OF ANOINTING

Saint John — Chap. 19, v. 39



ENIT autem et Nicodemus,  
qui venerat ad Jesum  
nocte primum, ferens mix-  
turam myrræ et aloes,  
quasi libras centum.



ND there came also Nico-  
demus, which at the first  
came to Jesus by night,  
and brought a mixture of  
myrrh and aloes, about  
an hundred pound weight.



*The head, face, hands and arms, with the upper part of the sacred body have been washed with lukewarm water, dried and anointed with spices by the Mother of Jesus. The mourners then prepare to descend to the foot of Mount Calvary, where near the entrance to the so-called cave of Melchizedek, was a piece of rock flat enough to receive the corpse. There the disciples will complete the work begun by Mary, washing the feet, the legs and the lower part of the body. They will then anoint with spiced unguents the wounds, the bruises and the gaping holes made by the nails. Now that the body of Jesus rests in the shroud, upheld by His friends, it seems instinct with a calm and majestic grandeur. The hair and beard are carefully arranged; the limbs seem to be stretched out in natural repose and the features are restored to something of the beauty which rendered the Saviour so attractive in life. The procession is soon formed; the sacred burden is carried by Nicodemus, Joseph of Arimathaea, Saint John and the Centurion. The Virgin follows, supported by her nearest relations, whilst Mary Magdalene who is scarcely able to walk, follows her; the group of Holy Women succeeding the chief mourners, chanting Psalms broken every now and then by their lamentations, which they no longer make any attempt to disguise. The crown of thorns, with the sponges soaked with the precious blood and the vessels containing the water which has been used to wash the sacred corpse, are set apart protected by a veil thrown over them. As for the nails which had*



A Tomb in the Valley of Hinom.

*John and the Centurion. The Virgin follows, supported by her nearest relations, whilst Mary Magdalene who is scarcely able to walk, follows her; the group of Holy Women succeeding the chief mourners, chanting Psalms broken every now and then by their lamentations, which they no longer make any attempt to disguise. The crown of thorns, with the sponges soaked with the precious blood and the vessels containing the water which has been used to wash the sacred corpse, are set apart protected by a veil thrown over them. As for the nails which had*



The RISE OF JESUS DIRECTED TO THE WOMEN.

*The Stone of Anointing.*

fastened Jesus to the instrument of His death, they were left with the Cross and its title. It would have been against the law to remove any of these things, for they were the property of the Roman authorities. It is to these scruples that we must, as it appears to me, attribute what would otherwise appear the inexplicable negligence of allowing the Cross and the nails to be buried beneath the rubbish which accumulated during the long centuries succeeding the death of Christ.



## The Stone of Anointing

Saint John — Chap. 19, v. 40



CCEPERUNT ergo corpus Iesu,  
et ligaverunt illud linteis  
cum aromatibus, sicut mos  
est Judæis sepelire.



HEN took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

The disciples have completed their pious task; the body has been washed, embalmed and, as was the custom amongst the Jews, linen bands have been wound round it before it was placed in its shroud. Finally a second shroud would be placed over the beloved face, hiding it from the tender gaze of the mourners. Then the lamentations burst forth afresh. As long as there was anything left to be done for Him who had been taken from them, the disciples feel as if He were restored to them, but now that all is done, their grief is once more intense. For just one moment however there is silence; for in the midst of the general distress, when all the disciples have prostrated themselves on the ground, Mary gives her last kiss to her dead Son and the mourners feel that this is the supreme farewell. That pious act accomplished, the sobs and lamentations of the women are again heard, mingled with the chanting of funeral hymns and psalms. The heavy clouds which had obscured the sky during the day are dispersed and the evening is fine. In the soft air of the twilight a peculiar aroma rises and floats, it is that of dried medicinal herbs, its pungency and sharpness calling to mind the wild hilly districts where such plants grow, or the scent of the foliage crushed under the feet of the worshippers in certain Temple services. The women are now all grouped together, their faces veiled and their ample draperies entirely shrouding their figures, giving them the solemn reserved appearance suitable to a funeral ceremony. The Saviour has just been wrapped in the final shroud, the sacred and symbolic tallith which we have several times referred to. The resounding torches are lighted now, to show the way to the tomb of Joseph of Arimathea, which is quite close by. The procession is ready to begin its progress thither. Mystics do not of course fail to find a figurative meaning in the proceeding we have just described. « We too », says Enthymius, « when we receive at the altar the body of the Saviour should anoint it with fragrant spices, that is to say with works of virtue and with effort combined with contemplation. »



An ancient tomb.

J.-J. T.





C. S. CALDWELL'S EGYPTIAN BOOK



## Christ carried to the Tomb

Saint John Chap. 19, v. 41



AT autem, in loco ubi crucifixus est, hortus: et in horto monumentum novum, in quo nondum quisquam positus erat.



ow in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.



*The new sepulchre given by Joseph of Arimathea is close at hand, not a stone's throw off the flat piece of rock where the washing and embalming of Jesus have taken place. Behind this spot however the ground suddenly rises whilst the wall enclosing the Garden makes it impossible to go straight to the tomb. The procession is therefore compelled to make a slight détour to avoid places so steep that the sacred burden would be shaken in a manner not at all consistent with the reverence due to it. The ground was not in fact then as level as it became later. The sun is setting; haste must be made, for the Sabbath will very soon begin and the whole ceremony ought to be completed before that. This will explain how it was that there was something left to be done on the Sunday morning and why the Holy Women will return to anoint yet again the body of the Lord. — The sky is clear; all the serenity of an evening in spring is once more restored. There is no wind, the smoke of the torches lighting up the tomb ascends straightly, the women shrouded in their mourning garments follow singing psalms, the sweet sound of their voices being heard afar off through the still air. The body of the Master is borne upon a kind of litter carried on their shoulders by Saint John, Joseph of Arimathea, the Centurion and Nicodemus. Then comes Mary, accompanied by the Holy Women. On leaving the Stone of Anointing, the procession turns in the direction of the town, then skirting along the spot where the crosses are lying, reaches the garden, passes beneath a few olive and fig trees, the shadows of which gradually deepen and lengthen, finally arriving, after having made an almost complete circuit of Golgotha, at the entrance to the Sepulchre which is reached by going down a few steps.*



*The round Stone seen from without.*

J.-J. T.

## Christ in the Tomb

Saint John — Chap. 19, v. 42



It ergo propter Parasceven  
Judaorum, quia juxta  
erat monumentum, po-  
suerunt Iesum.



HERE laid they Jesus therefore  
because of the Jews' pre-  
paration day; for the se-  
pulchre was nigh at hand.

SANCT. MARC. — C. 15

46. ... Et posuit eum in monumento,  
quod erat excisum de petra; et advolvit  
lapidem ad ostium monumenti.

SAINT MARK. — CH. 15

46. ... And laid him in a sepulchre  
which was hewn out of a rock, and  
rolled a stone unto the door of the  
sepulchre.



*The tomb hewn in the living rock  
is reached through a second rock-cut  
chamber. The body of Jesus is placed  
in a kind of trough. The opening  
giving access to the Sepulchre is low  
and those who enter it have to stoop.  
It is closed on the outside by a  
rounded stone not unlike a mill-  
stone running in a groove. This stone,  
heavy and difficult to move as it  
was, would engross the thoughts of  
the Holy Women when they came  
to visit the Sepulchre on the morning  
of the Resurrection. Levers were  
generally used for moving stones of  
this kind and once in place they were  
kept firmly in their grooves by  
wedges. An example of the mode  
of closing a sepulchre in use at the  
time of our Saviour can still be seen  
in the so called Tomb of the Kings  
on the north of Jerusalem.*



*Christ in the Tomb.*

## The two Marys watch the Tomb of Jesus

Saint Mark — Chap. 15, v. 47



ARIA autem Magdalene, et  
Maria Joseph aspiciebant  
ubi poneretur.



ND Mary Magdalene and Mary  
the mother of Joses beheld  
where he was laid.



*The precious body has been laid in the Tomb; the last farewell has been silently taken. The mourners have filed past the corpse resting in the cubiculum, or little chamber, referred to above, and have then slowly retired backwards as we all regrettfully leave a place we love. The stone, the wedges removed, has rolled into its groove, it has been firmly fixed once more and the Sepulchre is closed. It is still however possible to enter the first chamber, for the outer aperture remains open. Every one is gone now except two women who remain to watch the sacred spot from a distance. They intend to go back to it at the earliest possible moment to render yet more last services to the divine Master. At present, they must not dream of doing anything, for the Sabbath has begun; they must content themselves with reviewing every detail of the interment, so that they may know what to do the next morning. This it what Saint Mark implies when he says: « Mary Magdalene and Mary the mother of Joses beheld what was done. » Then they take up their post on a rock opposite the entrance and wait. Time passes, but they are still there, they have too much food for meditation to be impatient. The night is closing in on them still, they do not move from their place, but with eager gaze they seem to strive to pierce through the stone closing the Tomb, to the Form of Him they love.*



*The two Marys watch the Tomb of Jesus*

## EASTER EVE

## The Roman Guards at the Tomb

Saint Matthew — Chap. 27



LTERA autem die, quæ est post Parasceven, conve-  
nerunt principes sacerdo-  
tum et Pharisæi ad Pilat-  
um.

63. Dicentes : Domine, recordati su-  
mus quia se-  
ducto ille dix-  
it adhuc vi-  
vens : Post  
tres dies re-  
surgam.

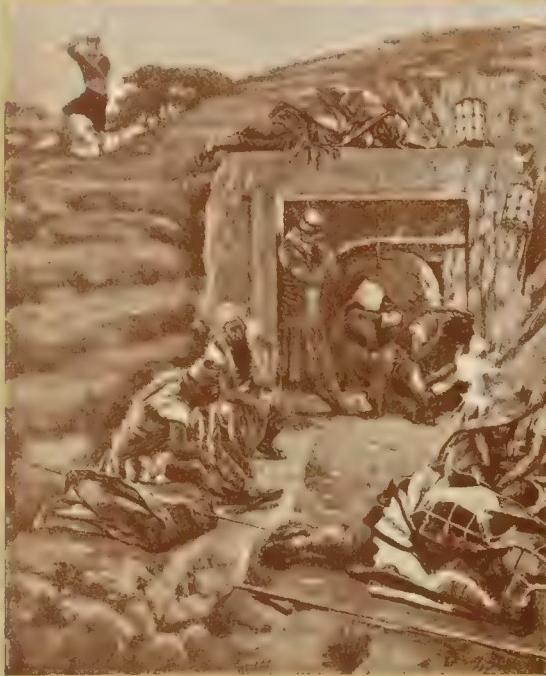
64. Jube er-  
go custodi-  
ri sepulcrum usque in diem  
tertium: ne forte veniant  
discipuli ejus et furentur  
eum, dicant plebi: Surrex-  
it a mortuis : et erit novis-  
simus error pejor priore.

65. Ait illis  
Pilatus: Habetis custodiam, ite, cus-  
todite sicut scitis.



ow the next day, that fol-  
lowed the day of the pre-  
paration, the chief priests  
and Pharisees came toge-  
ther unto Pilate.

63. Saying, Sir, we remember that  
at deceiver said, while he  
was yet alive,  
After three  
days I will rise  
again.



The Roman Guards at the Tomb.

J.-J. T.

64. Com-  
mand there-  
fore that the  
sepulchre be  
made sure un-  
til the third  
day, lest his  
disciples come  
by night, and  
steal him away,  
and say unto  
the people, He  
is risen from  
the dead : so  
the last error  
shall be worse  
than the first.

65. Pilate  
said unto them, Ye have a watch : go  
your way, make it as sure as ye can.





66. Illi autem abeunt, munierunt sepulcrum, signantes lapidem, cum custodibus.

66. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.



*After their interview with Pilate, the members of the Sanhedrin, having obtained his authority, make their own arrangements for securing the Tomb. It is now Saturday evening; the guard arrives and takes up its position; the lanterns are lit and a scribe comes to seal the round stone carefully. The Jews consider this a necessary precaution to guard against the watchmen themselves, who might have been bribed by the friends of Jesus. The wax seals impressed, the man leans against the stone and becomes drowsy. The night is calm; the guards lie down upon the ground and watch in silence. Nothing is heard but the continuous barking of the dogs who prowl about in noisy bands all night.*



## EASTER DAY

### The Resurrection

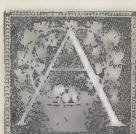
Saint Matthew — Chap. 28



RAE timore autem ejus exterriti sunt custodes, et facti sunt velut mortui.

5. Respondens autem Angelus dixit mulieribus : Nolite timere vos ; scio enim, quod Iesum qui crucifixus est quæratis.

6. Non est hic ; surrexit enim, sicut dixit.



ND for fear of him the keepers did shake, and became as dead men.

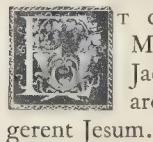
5. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified.

6. He is not here : for he is risen, as he said.



*The glorified Christ escapes from the Tomb; silently He rises, His wounds shining luminously. His body, now triumphant over death, no longer subject to the laws to which it had previously submitted. In a moment He will disappear in space to reappear according to His promises. The sudden terror inspired by the earthquake, the blinding radiance which issues from the Tomb and the apparition of the Angel seated within it plunge the guards into a kind of cataleptic state and, as the Sacred Text tells us, « They became as dead men. » The Evangelist notes especially the effect produced on the soldiers by the sight of the Angel « for fear of him » he says « the keepers did quake » as though a 'thunderbolt' had fallen. They seemed to see the lightning flash and a terrible meteor flinging itself upon them to crush them to powder.*

## Mary Magdalene and the Holy Women at the Tomb Saint Mark — Chap. 16



T cum transisset sabbatum,  
Maria Magdalene, et Maria,  
Jacobi, et Salome merunt  
aromata, ut venientes un-  
gerent Jesum.

2. Et valde  
mane, una  
sabbatorum,  
veniunt ad  
monumen-  
tum, orto  
jam sole.

3. Et dice-  
bant ad in-  
vicem : Quis  
revolvet no-  
bis lapidem  
ab ostio mo-  
numenti ?

4. Et res-  
picientes,  
viderunt re-  
volutum la-  
pidem. Erat quippe magnus valde.

5. Et introeuntes in monumentum,  
viderunt juvenem sedentem in dextris,  
coopertum stola candida, et obstupue-  
runt.



ND when the sabbath was  
past, Mary Magdalene, and  
Mary the *mother* of James,  
and Salome, had bought  
sweet spices, that they might come and  
anoint him.

2. And  
very early  
in the morn-  
ing the first  
*day* of the  
week, they  
came unto  
the sepul-  
chre at the  
rising of the  
sun.

3. And  
they said  
among them-  
selves, Who  
shall roll us  
away the  
stone from  
the door of  
the sepul-  
chre?

4. And  
when they  
looked, they  
saw that the  
stone was rolled away : for it was very great.

5. And entering into the sepulchre,  
they saw a young man sitting on the  
right side, clothed in a long white gar-  
ment ; and they were affrighted.



*Mary Magdalene and the Holy Women at the Tomb.*

6. Qui dicit illis : Nolite expavescere Jesum quæritis Nazarenum crucifixum ; surrexit, non est hic, ecce locus ubi posuerunt eum.



*In the evening, when they see the guards arrive, the Holy Women withdraw and employ themselves in buying precious spices with which, as we have already explained, they intend to anoint yet again the sacred body of the Saviour. They can get these spices now, for the Sabbath ends at sunset and from that moment the shops, which have been closed for the preceding twenty-four hours, are open again, so that all can buy the necessary provisions for that evening and the next morning. Their purchases completed, the Holy Women return together to the Sepulchre. They are ignorant of the fact that seals*



6. And he saith unto them, Be not affrighted : Ye seek Jesus of Nazareth, which was crucified : he is risen ; he is not here : behold the place where they laid him.



*have been set upon the stone, but they know that it is heavy and difficult to move and they are considering who they can ask to roll it back. Their embarrassment does not last long. When they return they find the guards prostrate and in the midst of a bluish radiance they see a strange and supernatural Figure seated at the entrance to the Sepulchre. The tomb itself is open and filled with a surpassing glory of light. Jesus is no longer there. What can have become of Him? They approach timidly and then the angel, the first sight of whom has terrified them, announces the Resurrection.*



## The Angel on the Stone of the Sepulchre

Saint Matthew — Chap. 28

**L**et ecce terræmotus factus est magnus. Angelus enim Domini descendit de cœlo ; et accedens, revolut lapidem,



ND, behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled

et sedebat super eum.

3. Erat autem aspectus ejus sicut fulgur, et vestimentum ejus sicut nix.

back the stone from the door, and sat upon it.

3. His countenance was like lightning, and his raiment white as snow:

*Saint Matthew attributes the earthquake which took place at the Resurrection to the descent of the Angel of the Lord from Heaven and certain early commentators take this as a proof that the angel in question was Gabriel, the same messenger who had announced to Mary the coming birth of Christ. Gabriel does in fact signify the power of God and for that reason it would seem to be peculiarly appropriate that he should be associated with the Resurrection, that work of sovereign might. Moreover, add these doctors, it was fitting that the same angel should announce to the world the two births of the Son of Man; that to life on earth and that to life on high. There can be no doubt, they say, that many other celestial spirits were also present though invisible.*



## « They have taken away the Lord »

Saint John — Chap. 20



NA autem sabbati, Maria Magdalene venit mane, cum adhuc tenebræ es- sent, ad monumentum, et vidit lapidem sublatum a monumento.

2. Cucurrit ergo, et venit ad Simonem Petrum et ad alium discipulum quem amabat Jesus, et dicit illis: Tulerunt Dominum de monumento, et nescimus ubi posuerunt eum.



HE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.



*After the Entombment of Christ the apostles lived together; their anxiety, shared by all the friends of Jesus, kept them assembled in one house. They waited in the Guest-Chamber, or rather they hid themselves there, dreading discovery and further persecution. This night especially they must have been agitated by vague presentiments, when they remembered certain mysterious words of the Master. Suddenly on Sunday morning, that is to say on the day following the Sabbath, hasty knocks are heard at the door. Who can it be? What is happening? Are they to be arrested? Is the persecution of the disciples to be continued and must they flee again? Saint Peter and Saint John, who are more affectionately anxious and more eager about the Master than the others, are the first to open the door. It is Mary Magdalene*

*who waits without, she rushes in like a hurricane and standing panting for breath on the threshold, she flings out the words without approaching nearer to the apostles: « They have taken away the Lord out of the sepulchre, and we know not where they have laid him. » She is blinded by agitation. As long as Jesus was still there living or dead, she could manage to control her grief and deceive herself, but now that He is gone, she becomes quite mad; she must find Him at all costs and she hurries back to the Sepulchre followed by most of her companions.*



## Saint Peter and Saint John run to the Sepulchre

Saint John — Chap. 20



XIIIT ergo Petrus, et ille alius discipulus, et venerunt ad monumentum.

4. Currebant autem duo simul, et ille alius discipulus præcurrit citius Petro, et venit primus ad monumentum.

5. Et cum se inclinasset, vidit posita linteamina; non tamen introivit.

6. Venit

ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita,

7. Et sudarium quod fuerat super caput ejus, non cum linteaminibus possum, sed separatim involutum in unum locum.

8. Tunc ergo introivit et ille disci-



ETER therefore went forth, and that other disciple, and came to the sepulchre.

4. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7. And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8. Then went in also that other disciple,



*Tombs in the Valley of Hinnom.*



"They have taken away the stone . . ."

Jed. T.

pulus qui venerat primus ad monumentum ; et vidit, et credidit ;

9. Nondum enim sciebant Scripturam : quia oportebat eum a mortuis resurgere.

10. Abierrunt ergo iterum discipuli ad semetipsos.

which came first to the sepulchre, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. Then the disciples went away again unto their own home.



*Mary Magdalene had no sooner left the Guest-Chamber before Saint-Peter and Saint John hurry after her, running to the Sepulchre as fast as they can. They had little more than half a mile to go to reach the tomb; they had to pass by Herod's Palace and go out of the town by the Gate of Judgment, when they would find themselves quite close to Calvary and the Holy Sepulchre. Or they might have left the City by another gate on the south and ascended outside the walls, till they approached the Well of Hezekiah or of Amygdalum, which was near Golgotha. It was probably the latter route which the apostles followed, for they would be safer outside the walls and less likely to attract attention by the unusual haste they were in. In fact Saints Peter and John ran at their very utmost speed, for they were all*

cagerness to verify for themselves the agitated account of the Holy Women. Saint John, younger and more active than his companion, out-runs him, but out of respect for the chief of the apostles he will wait for him before actually entering the Sepulchre. The Church is in fact already founded and Saint Peter has been solemnly named as the rock on which it was built; it is therefore fitting that he should be the first to authenticate the miracle. Saint Peter then enters the tomb to find the cubiculum empty and to « see the linen clothes lie, and the napkin that was about the head of the Lord, not lying with the linen clothes, but wrapped together in a place by itself. » It is very certain, although the Sacred Text says nothing on the subject, that these precious shrouds were not left in the Sepulchre; they were relics far too valuable to the community of which Saint Peter was the chief. He must have taken them away and the Church thus became the owners of the priceless treasures. The fact of the Resurrection being now beyond a doubt, the account of the Holy Women being confirmed by the sight of the empty Sepulchre, the two apostles, convinced as we are told by Saint John of the truth, « went away again unto their own home. »



Saint Peter and Saint John run to the Sepulchre.

J. J. T.



## Mary Magdalene in the Tomb

Saint John — Chap. 20



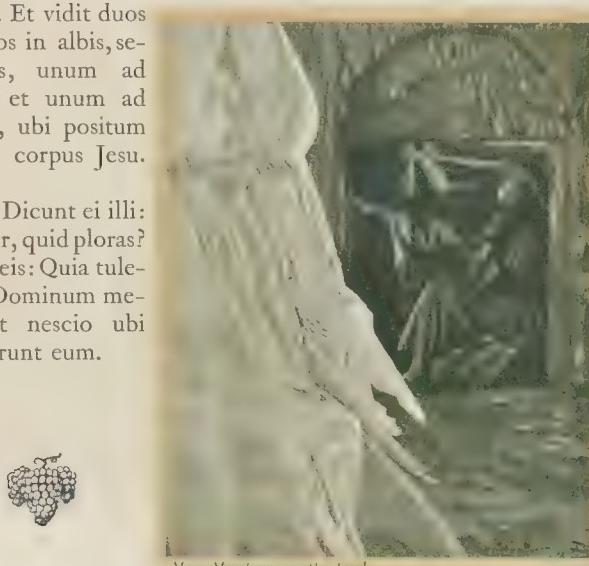
ARIA autem stabat ad monu-  
mentum foris, plorans. Dum  
ergo fleret, inclinavit se, et  
prospexit in monumentum.



UT Mary stood without at the  
sepulchre weeping : and as  
she wept, she stooped down  
and looked into the sepul-  
chre.

12. Et vidit duos  
angelos in albis, se-  
dentes, unum ad  
caput et unum ad  
pedes, ubi positum  
fuerat corpus Jesu.

13. Dicunt ei illi:  
Mulier, quid ploras?  
Dicit eis: Quia tule-  
runt Dominum me-  
um, et nescio ubi  
posuerunt eum.



*Mary Magdalene in the Tomb.*

12. And seeth two  
angels in white sit-  
ting, the one at the  
head, and the other  
at the feet, where  
the body of Jesus  
had lain.

13. And they say  
unto her, Woman,  
why weepest thou?  
She saith unto them,  
Because they have  
taken away my Lord,  
and I know not  
where they have laid  
him.



*It is somewhat difficult to follow the order of events, for the Evangelists, each giving his own impressions, appear to contradict each other. With a little care however, we can with the aid of the various details given form a very accurate picture of what took place. This is our own idea : Mary Magdalene, followed by the other two Marys, is the first to arrive and she finds the actual tomb empty, though the angels are in the ante-chamber. She takes no notice of them, but whilst the other Holy Women are questioning them she rushes away to the Guest-Chamber to tell the Apostles that the body of the Lord has disappeared. She makes no allusion to the angels; they are quite secondary considerations with her, and as she did not hear them announce the Resurrection, she can only say « They have taken away the Lord. » Certain authors, we must add, prefer to explain these words as an expression of the distress of Mary Magdalene and her companions. They have all heard together what the angels said, they have all reported the facts to the Apostles, as stated by Saint John, but everything seems to them so extraordinary and their ideas are so confused that they speak sometimes in the words of the angels and sometimes in their own, thus explaining the divergence in the accounts of*

*the Evangelists. However this may be, there is no doubt that the Apostles hastened to the tomb, as related above, and when they returned, meeting the Holy Women by the way, they took them back with them with the exception of Mary Magdalene, who went alone to the tomb, still not knowing what to think and feeling sure of but one thing; that the Saviour has disappeared. There she is then alone in the Garden weeping and in the midst of her tears she approaches the tomb to look into it once more. She now sees two angels seated where the body of the Saviour had lain, one at the head, the other at the feet. She feels no emotion at this sight; what she seeks is more to her than any angels, everything else gives way to her anxiety and she addresses the heavenly messengers as she would any ordinary mortals. One of them says to her: « Woman, why weepest thou » and she returns with strange persistency to her original thought: They have taken away my Lord and I know not where they have laid him.» This despair of Mary Magdalene has from the earliest days of the Church inspired many touching commentaries. Saint Bernard drew tears from the eyes of his audience by dwelling on those simple words: « They have taken away my Lord », whilst Saint Bernardino of Sienna eloquently expresses his surprise at the apparent indifference of Jesus to the tears of the woman He loved: « Oh Mary », he says, « in what hope, in what thought, sustained with what courage didst thou thus remain alone near the tomb? He whom thou seekest seems insensible to thy grief; He seems to see thy tears, but to care nought for them. What is the meaning of this change? Why does He, whose own eyes were wet with tears when He saw thee weeping at the tomb of Lazarus, turn from thee now? »*



A Corner of Shiloh.



## Christ appears to Mary Magdalene

Saint John — Chap. 20



**I**r vidit Jesum stantem ; et  
non sciebat quia Jesus est.



**A**ND when she had thus said,  
she turned herself back, and  
saw Jesus standing, and knew  
not that it was Jesus.

15. Dicit ei Jesus : Mulier, quid ploras? quem quaeris? Illa, existimans quia hortulanus esset, dicit ei : Domine, si sustulisti eum, dicio mihi ubi posuisti eum, et ego eum tollam.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

*The question has often been asked : how was it that Mary Magdalene did not recognize Jesus when He appeared to her near the tomb, but took Him for the gardener? and many different explanations have been given. Some think that the Saviour did really appear, disguised as a gardener and He is thus represented by most of the early painters. Others, rejecting as we think with reason, this improbable idea, attribute Mary's momentary mistake and the dialogue resulting from it to her agitation. A more simple explanation will suggest itself to those who read the Sacred Text carefully. The Evangelist does in fact say that after she heard the Saviour call her « Mary » « she turned herself back » to answer. She had therefore in the first instance spoken without turning round, her eyes fixed obstinately on the Sepulchre, and it is therefore not surprising, taking into account her confusion and the difficulty of believing in a resurrection, that she*

*did not at the first moment recognize the divine Master. The way in which she refers to that Master is remarkable; she merely uses the pronoun « him » as if the whole world must be cognizant of her loss. « Sir, » she says, « if thou have borne him hence tell me where thou hast laid him, and I will take him away ». There is something grand in those last words! Mary Magdalene does not consider her weakness, everything seems possible to her if she can but recover Him she loves. She only demands one thing: « Tell me where thou hast laid him and I will take him away ». This boldness is sublime, and is one of the characteristic touches which give the Gospels their incomparable impress of truth fulness. That of*

*Saint John especially, as we have more than once remarked, is almost always marked by exceptional powers of observation, combined with the charm of the most perfect simplicity.*



## « Touch me not ! »

Saint John — Chap. 20

**D**icit ei Jesus : Maria. Conversa illa dicit ei : Rabboni (quod dicitur Magister).

17. Dicit ei Jesus : Noli me tangere ; nondum enim ascendi ad Patrem meum. Vade autem ad fratres meos, et dic eis : Ascendo ad Patrem meum et Patrem vestrum, Deum meum et Deum vestrum.

18. Venit Maria Magdalene annuntians discipulis : Quia vidi Dominum, et haec dixit mihi.

*It is from the familiar sound of her own name that Mary Magdalene recognizes the risen Saviour. « Mary ! » it is the name none but intimate friends use and it is impossible not to respond to it. She is moved to the very depths of her soul by that one word and she eagerly replies : « Master ! » In an instant all her grief is gone ; mad with joy she flings herself down, thinking to resume her old place at the feet of Jesus and to embrace*

**J**esus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master.

17. Jesus saith unto her, Touch me not ; for I am not yet ascended to my Father : but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.



« touch me not »



*them as she had done on Calvary. But the time is gone by for such familiarity ; Jesus has taken up again a life which He can no longer share with His disciples, He can now only permit them to indulge in distant homage. He therefore gently repels her who would fain touch Him and sends her, the « apostle of the apostles » as she is called in the Catholic liturgy, to take to the brethren the news of His approaching Ascension.*

## Christ appears to Saint Peter

Saint Luke — Chap. 24, v. 34



ICENTES: quod surrexit Dominus vere, et apparuit Simon.



AYING, The Lord is risen in deed, and hath appeared to Simon.

SANCT LUC. — C. 24

12. Petrus autem surgens, cucurrit ad monumentum; et procumbens vidit linteamina sola posita, et abiit secum mirans quod factum fuerat.

S. JOAN, C. 20

6. Venit ergo Simon Petrus sequens eum, et introivit in monumentum, et vidit linteamina posita,



*Tombs in the Valley of Hinnom.*

J.-B. T.

7. Et sudarium quod fuerat super caput ejus, non cum linteaminibus posatum, sed separatim involutum in unum locum.

linen clothes lie.

7. And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.



*When Saint Peter and Saint John had seen for themselves that the body of Jesus was no longer in the Tomb, they must have separated, each going his own way, for there is nothing about Saint John in the account of the Lord having appeared to Saint Peter, given by Saint Luke, who is the only one of the Evangelists to relate the incident, though his account was confirmed later by Saint Paul in the First Epistle to the Corinthians, where he says: « He was seen of Cephas, then of the twelve. » In our engraving, Peter is represented on his way back to the Guest-Chamber, when suddenly Jesus appears to him, His body radiating light. He*



CHRIST APPEARING TO SAINT PETER



shows His now glorious wounds to His wondering disciple, reminds him by a gesture of his triple denial, which He will later make him retract by a triple protestation of love. From this moment however, it is very evident that Peter is forgiven and his confusion is that of surprised affection rather than of fear. He has wept so much, since the time of his fall! The character of Peter as it comes out in the Gospels presents curious contrasts. He is at once generous, eager, devoted, easily alarmed and timid. He wants to call down fire from Heaven on the towns which reject his Master, yet he himself denies Him three times. He draws his sword in the garden and dashes blindly into the midst of the soldiers, cutting off the ear of one of them, but directly afterwards he runs away with the other disciples. At the house of Caiaphas, whither he hastens, not without courage, after John, he cannot face the questions of a mere servant, but a look from Jesus is enough to recall him to himself and later he will know how to die. When Jesus was about to wash his feet in the Guest-Chamber, he protested: « Thou shalt never wash my feet » but when the Lord replied: « If I wash them not thou hast no part with me » he rushed at once from one extreme to the other, crying: « Not my feet only but also my hands and my head. » Such was Saint Peter, with his sympathetic and deeply interesting temperament, but he had great need of the Holy Spirit to become a pillar of the Church and the rock on which that Church was to be built.



Bir Ayoub or Job's Well.



Ornament in gilded metal from the Es-Sakhra Mosque or Mosque of Omar. J. S. T.



## Christ appears to the Holy Women

Saint Matthew — Chap. 28



**E**xierunt cito de monumento cum timore et gaudio magno, currentes nuntiare discipulis ejus.

9. Et ecce Jesus occurrit illis, dicens : Avete. Illæ autem accesserunt, et tenuerunt pedes ejus, et adoraverunt eum.

10. Tunc ait illis Jesus : Nolite timere ; ite, nuntiate fratribus meis ut eant in Galilæam ; ibi me videbunt.



**A**ND they departed quickly from the sepulchre with fear and great joy ; and did run to bring his disciples word.

9. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10. Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.



FROM THE RESURRECTION TO THE ASCENSION

## The disciples on the road to Emmaus

Saint Luke — Chap. 24



**E**cce duo ex illis ibant ipsa die in castellum, quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus.

14. Et ipsi loquebantur ad invicem de his omnibus quae acciderant.

15. Et factum est, dum fabularentur



**A**nd, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they

et secum quærerent, et ipse Jesus apopinquantib[us] ibat cum illis.

16. Oculi autem illorum tenebantur ne eum agnoscerent.

17. Et ait ad illos : Qui sunt hi sermones, quos confertis ad invicem ambulantes, et estis tristes ?

18. Et respondens unus, cui nomen Cleophas, dixit ei : Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illa his diebus ?

19. Quibus ille dixit : Quæ ? Et dixerunt : De Jesu Nazareno, qui fuit vir propheta potens in opere et sermone, coram Deo et omni populo.

20. Et quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis, et crucifixerunt eum.

21. Nos autem sperabamus quia ipse esset redempturus Israel : et nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt.

22. Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum ;

23. Et non invento corpore ejus, venerunt, dicentes se etiam visionem Angelorum vidisse, qui dicunt eum vivere.

24. Et abierunt quidam ex nostris

communione together and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad ?

18. And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ?

19. And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people :

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel : and beside all this, to day is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre ;

23. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24. And certain of them which were



A typical Jew of Jerusalem. J.-J. T.

ad monumentum : et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt.

25. Et ipse dixit ad eos : O stulti, et tardi corde ad credendum in omnibus, quæ locuti sunt prophetæ!

26. Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam ?

27. Et incipiens a Moyse et omnibus prophetis, interpretabatur illis in omnibus Scripturis, quæ de ipso erant.

28. Et appropinquaverunt castello quo ibant ; et ipse se finxit longius ire.

29. Et coegerunt illum, dicentes : Mane nobiscum, quoniam advesperascit et inclinata est jam dies. Et intravit cum illis.

30. Et factum est, dum recumberet cum eis, accepit panem, et benedixit ac fregit, et porrigebat illis.

with us went to the sepulchre, and found *it* even so as the women had said : but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken :

26. Ought not Christ to have suffered these things, and to enter into his glory ?

27. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28. And they drew nigh unto the village, whither they went : and he made as though he would have gone further.

29. But they constrained him, saying, Abide with us : for it is toward evening, and the day is far spent. And he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.



Samaria.

J.-J. T.



A typical Jew of Jerusalem. J.-J. T.

« It would be difficult », says Renan, « to add one word to this account, one of the most refined and delicately shaded in any language. » Saint Luke, the painter and psychologist, can be easily recognized in it and nearly all the details of the narrative are given by him alone. Saint Mark merely makes a general statement of the fact : « After that he appeared in another form unto two of them as they walked, and went into the country. And they went and told it unto the residue : neither believed they them. »

## And he vanished out of their sight

Saint Luke — Chap. 24, v. 31



**L**et aperti sunt oculi eorum, et cognoverunt eum : et ipse evanuit ex oculis eorum.



ND their eyes were opened, and they knew him; and he vanished out of their sight.

*Jesus remained longer with the disciples on the road to Emmaus than on any other occasion after His resurrection. As a rule He shewed Himself but for a few instants, said a few words, scarcely allowing any one to touch Him, but this time He walked with the two Apostles for an hour. They laid their hands on His shoulders, they listened to His voice and were touched by His words, yet He seemed to them so much like any other man that they invited him to supper. He accepted, went in with them and « sat down to meat ». How was it that seeing Him in so tangible a form before them they did not recognize Him? « Their eyes were holden », says the Sacred Text. On other occasions it was as He appeared that He made Himself known, now it was as « He vanished out of their sight » that He revealed Himself. This sudden disappearance opened their eyes more fully even than the breaking of the bread which first led to their recognition of the divine Master.—Two sites, both near Jerusalem are each venerated as that of the Emmaus of the Gospels. The one which would appear to have the strongest claim is the village of El-Kubeibeh on the north-west, about three leagues from Jerusalem which is exactly the distance specified in the text, that is to say « threescore furlongs », the furlong being equal to six hundred Greek feet, or the eighth of a Roman mile which would give a distance of a little less than seven English miles.*



“And he vanished out of their sight.”

J. J. T.

## Christ appears to the Eleven as they sit at meat

Saint John — Chap. 20



**I**UM ergo sero esset die illo, una sabbatorum, et fores essent clausæ, ubi erant discipuli congregati propter



HEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were



*Christ appears to the Eleven.*

metum Judæorum, venit Jesus, et stetit in medio, et dixit eis : Pax vobis.

20. Et cum hoc dixisset, ostendit eis manus et latus. Gavisi sunt ergo discipuli, viso Domino.

assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.



*Yet another very striking apparition of Jesus is recorded which took place shortly after He vanished away at Emmaus on the evening succeeding the Sabbath. The doors were closed, yet He passed through them without effort, thanks to the new conditions of His life since His Resurrection and suddenly stood in their midst. It was indeed He and to prove it He showed them His hands and His pierced side, the disciples recognizing Him joyfully. Whereas He had previously appeared to but one or at the most two or three at a time He now manifested Himself to the infant Church, which fact alone is a very valuable argument in favour of the reality of the Resurrection. Saint Luke, with his usual tact, understood this well and that is why he gives to his narrative something of the seal of a medical statement : « Behold my hands and my feet, that it is I myself, handle me and see; for a spirit hath not flesh and blood as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy and wondered, he said unto them : « Have ye here any meat? » And they gave him a piece of broiled fish and of an honey comb. And he took it and did eat before them. »*

## The Unbelief of Saint Thomas

### Saint John — Chap. 20



HOMAS autem unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Jesus.

25. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi videro in manibus ejus fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus ejus, non credam.

26. Et post dies octo, iterum erant discipuli ejus intus, et Thomas cum eis. Venit Jesus januis clausis, et stetit in medio, et dixit: Pax vobis.

27. Deinde dicit Thomae: Infer digitum tuum huc, et vide manus meas; et affer manum tuam, et mitte in latus meum; et noli esse incredulus, sed fidelis.

28. Respondit Thomas et dixit ei: Dominus meus et Deus meus.

29. Dixit ei Jesus: Quia vidisti me, Thoma, credidisti; beati qui non videbunt, et crediderunt.



UT Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28. And Thomas answered and said unto him, My Lord and my God.

29. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.



*The Unbelief of Saint Thomas.*

J.W.T.

30. Multa quidem et alia signa fecit Jesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc.

31. Hæc autem scripta sunt ut credatis, quia Jesus est Christus Filius Dei, et ut credentes, vitam habeatis in nomine ejus.



*In speaking to Saint Thomas, the Saviour repeats almost word for word that disciple's expressions of doubt, a striking mode of making him blush for his unreasonable demands. Some interpret the words: « Thrust it into my side » to mean that Jesus bid Tho-*



Saint Thomas

30. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book :

31. But these are written, that ye might believe that Jesus is the Christ, the Son of God ; and that believing ye might have life through his name.



*mas touch the wound itself by thrusting his fingers into it, whilst other suppose that He merely meant : « Thrust thy hand under my robes. » It matters little which it was. In any case the wound was large enough for it to be probed with several fingers.*

## Christ appears on the Shores of Lake Tiberias

Saint John – Chap. 21



ANE autem facto stetit Jesus in littore ; non tamen cognoverunt discipuli quia Jesus est.

5. Dixit ergo eis Jesus : Pueri, numquid pulmentarium habetis ? Responderunt ei : Non.

6. Dicit eis : Mittite in dexteram



ut when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat ? They answered him, No.

6. And he said unto them, Cast the



Christ appears on the Shores of Lake Tiberias.

J.-J. T.

navigii rete, et invenietis. Misérunt ergo, et jam non valebant illud trahere præ multitudine piscium.

net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.



*In this incident Jesus once more demonstrates to His disciples in an unmistakable manner the reality of His Resurrection and employs two methods, each supplementary to the other. In the first place He repeats a miracle, that of the great draught of fishes, which will at once ensure His recognition. But as He could have worked that miracle by virtue of His divine power without His actual palpable presence, He invited His disciples to eat of the fish and partook of their meal Himself as He had done in the Guest-Chamber. The whole scene bears a remarkable impress of poetry and of truth. This Man in white robes standing alone upon the shore in the calm of the early morning and hailing a boat in the offing is enough to attract attention, but how much more impressive is His appearance when it is remembered that He is the very Man whom those in the boat bore to the Tomb a few days before.*

*The word pulmentarium used in the Vulgate will be noticed. It indicates the food the fishermen of that day were in the habit of eating and consisted of a kind of boiled pulse or a mixture of beans and various vegetables, sometimes also of figs, nuts and grapes all cooked together and flavoured according to taste. With bread it was the staple of every meal.*



*Saint Peter casts himself into the sea.*

J.-J. T.

## Saint Peter casts himself into the sea

Saint John. — Chap. 21

**P**IIXIT ergo discipulus ille, quem diligebat Jesus, Petrus : Dominus est. Simon Petrus cum audisset quia Dominus est, tunica succinxit se (erat enim nudus), et misit se in mare.

8. Alii autem discipuli navigio veniebant (non enim longe erant a terra, sed quasi cubitis ducentis), trahentes rete piscium.

**H**EREFORE that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea.

8. And the other disciples came in a little ship ; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

Fishermen when at work, especially in the shallow waters inshore, often wore nothing more than a little linen girt about their loins and reaching half way down their thighs, as prescribed by Jewish law. To this however they added a net slung over their backs and wound round their bodies, which served as a bag for holding fish. Their nets were, as already stated, of the kind known as sweep-nets. In the winter the upper part of the body was covered but the climate was so mild that the limbs could be left bare and untrammelled in the spring. At the time of year of which we are speaking it was already warm on the lake. When Saint Peter heard Saint John say: « It is the Lord », he put his gibbeh on again out of respect to the Master and cast himself into the sea. The water was no doubt only up to his thighs for where the seine-net could be used, the lake cannot have been deep and the beach was not encumbered with rocks as in the north. A hundred steps would bring Peter to the land whilst his companions also approached to join Him who had hailed them. The account of Saint John is full of typical details betraying an eye-witness and when this is borne in mind the passage quoted above is pregnant with import. The character of the two Apostles Saints Peter and John is clearly brought out. John is the first to see the Lord, Peter takes the first decisive step. John looks on and meditates, Peter acts and rushes forward. Throughout the remainder of their lives the same peculiarities distinguished them, one is full of the zeal and activity of the missionary, the other of thoughtful contemplation.



Shiloh.

J.-J. I.



## The second Miraculous Draught of Fishes

Saint John — Chap. 21



**P**ECCO eis Jesus : Afferte de  
piscibus quos previdistis  
nunc.

**I**II. Ascendit Simon Pe-  
trus, et traxit rete in ter-  
ram, plenum magnis piscibus centum  
quinquaginta tribus. Et cum tanti essent,  
non est scissum rete.



**I**ESUS saith unto them, Bring  
of the fish which ye have  
now caught.

**I**II. Simon Peter went  
up, and drew the net to  
land full of great fishes, an hundred and  
fifty and three : and for all there were  
so many, yet was not the net broken.



*Certain authors think that the account quoted above refers to the same miraculous draught of fishes as that described in the fifth chapter of Saint Luke, some saying that Saint John's narrative is but a reproduction of that of Saint Luke whilst others are of opinion that Saint Luke was only giving a kind of prophecy of the incident related later by Saint John. There can be no doubt that all are wrong and that the two accounts refer to two totally different incidents, each with a character so clearly defined that it is impossible to confound the two. In addition to the difference of the setting of the scene, Peter flinging himself into the water to go to Jesus, who is on the land, could not be a mere variation of Peter falling down at Jesus knees in the boat and saying : « Depart from me for I am a sinful man, O Lord! » How very superior to any such paltry idea is the thought which naturally occurs to every one reading Saint John's account, that Jesus wished to make Himself known by a sign alike remarkable and familiar to His disciples and at the same time to restore Peter to the leadership of the Apostles, reminding him by this second miraculous take of fishes of the circumstances of his first call and encouraging him, by this symbol of the extraordinary results*



*The Lake of Tiberias.*

J.-J. T.

*which should attend his efforts, if he devoted himself once more to the task of winning souls. This is how Christian commentators interpret the scene.*

*We are aware that it was with what is called the seine-net that the disciples fished. One*



end of a long narrow net was made fast on land and the boat was then steered out into the offing, gradually paying out the net, the greater portion of which with its weights sank to the bottom, whilst the upper edge, provided with corks, floated freely on the surface of the water. When the net had been thus stretched out in a straight line towards the offing, the boat described a wide circle round it taking the other end back to the land. All the fish in the path of the net were taken and were towed in by the fishermen wading in the water. Having reached the shore with their load, the disciples found themselves face to face with Jesus, who, addressing them in the old familiar way, invited them to eat with Him. In their astonishment they know not what to say. They recognize Him. It is indeed He and yet they remember having laid Him in the Tomb. Full of emotion they hold their peace and « none durst ask him who art Thou? knowing that it was the Lord. » It is indeed a grand scene and it alone would be enough to prove the authenticity of the Gospel account and the reality of the Resurrection. May we not see in this meal, which is evidently symbolical, an emblem of the spiritual and material aid upon which the disciples could rely in the new era which was about to begin; even as the miraculous draught of fishes was, as we have seen, a symbol of the marvellous work which would be accomplished by the divine assistance. Others see in the lake an emblem of the field of work and in the firm land one of the eternal reward, so often symbolized in the Scriptures by a feast of which the elect will partake, and over which God Himself will preside.





Christ eating with His disciples.

J. J. T.



## Christ eating with His disciples

Saint John. — Chap. 21, v. 9

r ergo descenderunt in terram, viderunt prunas positas et pisces superpositum, et panem.

12. Dicit eis Jesus: Venite, prandete. Et nemo audebat discubentium interrogare eum: Tu quis es? scientes quia Dominus est.

13. Et venit Jesus, et accipit panem et dat eis, et pisces similiter.

s soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

« Feed my sheep »

Saint John. — Chap. 21



UM ergo prandissent, dicit Simoni Petro Jesus : Simon Joannis diligis me plus his? Dicit ei : Etiam, Domine,

tu scis quia amo te, Dicit ei : Pasce agnos meos.



o when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these?

He saith unto him, Yea, Lord : thou knowest that I love thee. He saith unto him, Feed my lambs.

16. Hesath to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord ; thou knowest that I loveth thee. He saith unto him, Feed my sheep.

17. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him

16. Dicit ei iterum : Si-  
mon Joannis, diligit me? Ait illi : Etiam, Domine, tu  
scis quia amo te. Dicit ei : Pasce agnos meos.

17. Dicit ei tertio : Simon Joannis, amas me? Contri-  
status est Pe-  
trus, quia dixit ei tertio : Amas me? Et dixit ei : Domine,  
tu omnia nosti, tu scis quia amo te. Dixit ei :



“Feed my Sheep.”

the third time, Lovest thou me? And he said unto him, Lord, thou knowest all

Pasce oves meas.

18. Amen, amen dico tibi, cum essemus junior, cingebas te, et ambulabas ubi volebas; cum autem senueris, extendes manus tuas, et alius te cinget et ducet quo tu non vis.

19. Hoc autem dixit significans qua morte clarificaturus esset Deum.

things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old another shall gird thee and carry thee whither thou wouldest not.

19. This spake he, signifying by what death he should glorify God.



*After the repast, the Saviour rose and moved away, the apostles following Him with Saint Peter at their head. Jesus then led the latter apart and asked the searching question: « Simon lovest thou me more than these? » He wished to remind him of his former protestation: « Though all these should be offended because of thee, yet will I not be offended. » But He was also anxious to give him a chance of expressing his repentance and receiving forgiveness. Peter, with the humility which came from the remembrance of his fall, replied « Yea Lord, thou knowest that I love thee. » He does not say « More than these » and he does not dare use the word love in its highest and spiritual sense as Jesus Himself had used it; he uses a term signifying rather to cherish or to be personally attached to, than to love. Receiving this answer, Jesus confides to him the care of His sheep. « He trusts those He loves to him who loves him », says a certain author. It was a repetition of that earlier charge to Peter: « And when thou art converted, strengthen thy brethren ». But it was not enough: a second, a third time Jesus asks the same question, substituting the last time the word signifying to cherish for that meaning to love, as if He would assure Himself even of that minimum of affection which is all that Peter in his humility claims. Then « Peter was grieved ». He was moved to the very depth of his soul and daring no longer to trust his own heart, of which he remembers the weakness all too bitterly, he appeals to Christ who knows everything, and it is only on meeting His gaze, which is the unmistakable guarantee of His love, that he ventures to say: « Lord, thou knowest that I love thee. And Jesus said to him yet again: « Feed my sheep, » thus making him the shepherd of souls.*



A typical Jew of Jerusalem. J. J. T.



## The Ascension as seen from the Mount of Olives

Acts of the Apostles. — Chap. 1, v. 9



**I**CUM HÆC DIXISSET, VIDENTIBUS ILLIS, ELEVATUS EST; ET NUBES SUSCEPIT EUM AB OCULIS CORUM.



ND when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.



*The Resurrection of Jesus is to a certain extent incomplete so long as His glorious Ascension is still unaccomplished. He has resumed His body, He has still to take His own place again and that He is about to do. After he had given His last instructions to His disciples, Saint Luke tells us that « he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them he was parted from them and carried up to Heaven. » The same disciple in the Acts of the Apostles, adds a few characteristic details about the luminous cloud and the angels which appeared. It is evident that the cloud did not resemble a chariot destined to bear the glorified body of Jesus to Heaven, but was simply a veil hiding from the disciples what became of that body, endowed as it now was with special powers. It may perhaps have undergone a kind of dematerialization, fading away in the light, to take form again where He was to reign eternally. Or perhaps He may have been merely transported to Heaven in the twinkling of an eye, by virtue of His divinity. However that may have been, He suddenly faded from sight and where He had been, a cloud stretched like a veil, hiding the mysteries of God. The apotheosis is complete. Jesus is gone to sit down at the right hand of His Father from whence He shall some day come according to His promise to judge the world.*



*The Ascension as seen from the Mount of Olives.*

J. J. L.

## The Ascension as seen from below

### Acts of the Apostles. — Chap. I

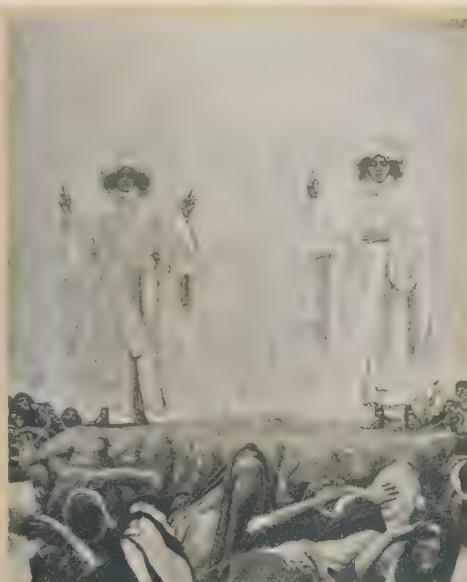


**A**t cum hæc dixisset, videntibus illis elevatus est; et nubes suscepit eum ab oculis eorum.

10. Cumque intuerentur in cælum euntem illum, ecce duo viri astiterunt juxta illos in vestibus albis.

11. Qui et dixerunt: Viri Galilæi quid statis aspicientes in cœlum? hic Jesus qui assumptus est a vobis in cœlum, sic veniet quemadmodum vidistis eum euntem in cœlum.

12. Tunc reversi sunt Jerosolymam a monte qui vocatur Oliveti, qui est juxta Jerusalem, sabbati habens iter.



*The Ascension as seen from below.*



**A**ND when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.



*The Ascension is not merely the personal glorification of Jesus, it is also an event of the last importance to the human race. It is the completion of the creation, interrupted by the fall of the first man. The design of God in creating man was to make of Him the conscious and free agent of his own salvation, the sharer in the divine bliss and glory. Man by his sin*



The Blessed Virgin in old age.

*had hindered the realisation of this plan but he could not frustrate it. By the Resurrection of Christ we see man set free from death and restored to his first hopes of eternal life, but his Salvation is not yet completed. By the Ascension God permits man, redeemed through Christ, to share with Him in the divine glory, and thus realizes in Him the original idea of the creation. Only thus can that idea achieve completion.*

*Not yet however is the end of all things. The Ascension not only completes the work of our redemption through Christ, it lays the foundations of its realisation in every one of us who is of Christ. In this consists its importance for the Church. There remain now but two promises to be fulfilled; the sending of the Holy Spirit, which shall continuously supply the Church on earth with the grace of the risen Saviour and that last prophecy uttered in the Judgment Hall of Caiaphas: « Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven » a coming which will summon the elect to share the Ascension of the Master and to become partakers of His glory, even as Jesus prayed in the sublime petition offered up on the eve of His death. « Father, I will that they also whom thou hast given me, be with me where I am ; that they may behold my glory which thou hast given me ; for thou lovedst me before the foundation of the world ». It is not for us to dwell now on this last subject, these final chords of the divine symphony. We have been relating the life on earth of Jesus, that life ends for us in the apotheosis of the Ascension. The cloud which « received Christ from sight » is like the curtain which falls at the close of a drama. We will not attempt to raise it, but let us each and all withdraw to « ponder » as the Virgin did these things in our hearts.*







*Portrait of Pilgrim*

Ye who have read these volumes written for your  
benefit and have perhaps been moved by what  
they contain, as ye close them, say this  
prayer for their author: Oh God, have  
mercy on the soul of him who  
wrote this book, cause Thy  
light to shine upon him  
and grant to him  
eternal rest.  
Amen.





# THE RESURRECTION

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*Capital from the El Aksa Mosque.*

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